THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Requiem.

Composed on hearing of the death of Rev. G. T. Bedell, D. D.

Hear ye not that muffled toll,
Mingled with the funeral hymn,
Wailing for a vanish'd soul,
For a burning beacon, dim?
See ye not a people bend
At yon altar shrine in wo,
Mourning for an honor'd friend,
For a pastor's form laid low?
Know ye not, a shining light
Burns no more with steady ray,
Guiding sinners from the night,
To the glorious Gospel day?
Hear ye not those accents said,
While with anguish hearts are riven,
Solemn service o'er the dead,
Dust to dust, and soul to heaven?

Seek ye yonder temple now;
Hush'd in deathlike stillness all;
Dust is strown upon his brow,
Low he lies beneath the pall.
Vain his accents there are sought,
Fraught with fire from above,
Late and early gladly taught
To proclaim a Saviour's love.
Wanderers from the blood-bought fold
Vainly to that temple pour;
He who oft glad tidings told
Can impart them now no more.
He, whose awful warnings oft
Pour'd conviction on the soul;
He, whose words and accents soft
Broken spirits could console;
He, who ever faithful preach'd
Death to sin and life to God,
Now his journey's end hath reach'd
'Neath the church-yard's grassy sod.

Hear ye from his new-made tomb,
Bursting forth that gladsome strain—
Mourning hearts, dispel your gloom,
Since for me to die was gain.
I have fought the glorious fight,
I the Gospel faith have kept,
Guided by the Spirit's light,
Warning sinners as they slept.
I to guilty men have shown,
Ransom by a Saviour paid,
And henceforth I have a crown
Which can never change or fade!

Earth to earth, and dust to dust!
Solemn words that bid us part;
Yield thee up to God we must,
Though it rends each aching heart.
Earth to earth, and dust to dust!
Mournful yet consoling strain,
At the raising of the just,
May we meet thee yet again.

Saviour! O repair his loss,
Send us shepherds of thine own;
Raise up heralds of the cross,
Lights to shine as he hath shone.

B. D. W.

Cambridge, September 4, 1834.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 13, 1834.

The Protestant Episcopal Church.—Among all the denominations of religion, there is not one which more earnestly invites investigation, or will better bear to be investigated, than that branch of the Catholic Church which is known abroad by the name of the Church of England, and in the United States by the name of the Protestant Episcopal Church. Even to the superficial observer she presents striking points of excellence. And these are not such as to catch the attention of the merely superficial. They may be traced to *principles;* principles not fanciful, but capable of being palpably developed; not such as show on paper or amuse in the closet, but practical, and such as tell in the world.

But what are the features which recommend her to notice?

1. She admits the Bible as the sole rule of faith; and recognises without restriction and without qualification, the right of private judgment to interpret it. This makes an impassable gulf between her and the Romanists, and effectually guards against that mass of traditionary superstitions which make void the word of God.

2. While many other Protestant denominations have insensibly glided into open and acknowledged heresy, or are crumbling to pieces with disputes on doctrines of vital import, she has retained her character for orthodoxy above the taint of suspicion.

3. She has been remarkable for a spirit of *sober* piety. She has effectually discountenanced, as alien to her genius, and incompatible with her structure, the system of excitement and subsidence, of ebbs and flows with all their vicissitudes of extravagance and languor. This spirit of matured and sober piety in the midst of fitful and visionary enthusiasm, has exposed her to the charge of deadness and want of spirituality. But the exciting system itself is now dying away, while the "dead" church is alive and vigorous. The high-pressure folks are discovering, that to work in a heat is the mark of a weak and lazy man. The sturdy laborer, who never tires from sunrise to sunset, is slow and deliberate.

4. She has been remarkable for *substantial* piety. Her *piety* has not been *pietism.* It has not been of the kind which evaporates in feelings, but such as embodies itself in the discharge of the relations and duties of life. It stands well in the business world. An Episcopalian will be trusted as soon and as far as any man. The divines of our Church have been often railed at for their dry moral preaching. But who are they that are justly obnoxious to this charge? We confess we know of few or none. Many of them, as Archbishop Secker, for instance, have discoursed largely on moral duties; but they have taught them in connexion with the distinguishing doctrines of the Gospel. True there has been some ground for this charge, (owing to the connexion of Church and State,) but we believe, after all, it has been chiefly urged in this country by those who now find that they have nearly run themselves out by a style of preaching too *metaphysical* and *hortatory;* and by such, we may add, as have unconsciously nursed the sickly and shapeless progeny famed for its double face, one toward God, and the other toward man.

5. While the Episcopal Church is thus orthodox in doctrine, sober in piety and dignified in worship, she is yet fit to grapple with the common mind. Here, it has been thought, is her weak side. But her strength on this point is becoming daily more and more manifest. It is evident, 1. From her general increase which is in the ratio of most other denominations; 2. From the success of her mission churches in large cities; 3. From the extension of missionary enterprise in our western States and in the British Colonies; and, 4. From the results which have been produced in the West Indies on the colored population, since her clergy have applied themselves in earnest to the task of Christianizing them. Experience, too, has proved that the office of a bishop, as discharged in this country, is an efficacious means of moving the popular mind.

We do not say that these features, taken one by one, are exclusively characteristic of the Church whose cause we plead. But altogether, they justify her in laying claim to peculiar excellence. For while, in common with other Protestants, she occupies the ground of private judgment, she has never forfeited the character of the Catholic Church for stability in maintaining, without the loss of vigor in disseminating, orthodox truth in connexion with substantial piety.

If the reader do not admit this to be a fact,—if he do not believe this excellence to be in a good degree peculiar to our Church, he may as well lay down the paper, and let us part company in peace. But if he allow the fact, he will naturally ask, "How do you account for it?" We answer,

1. One cause of the stability of our Church is her belief in the divine institution of the Church in the order in which she maintains it. It is a prevalent belief among other Protestants, that the form of Church government is among the non-essentials of Christian truth, a thing not prescribed by the Scriptures, but left to be regulated by human wisdom, according to the varying exigencies of the human family. We, on the other hand, regard the Church not, indeed, as the *infallible interpreter*, but as the *divinely appointed depository* and *guardian* of the Holy Scriptures. We thus preserve the Scriptures in the fortress which God has erected for their defence. Most other Protestants look upon the Church as a *voluntary* association of men *adopting* the Scriptures as their rule of faith and conduct. We look upon it as a *divinely constituted* society, to whom the Scriptures are *committed* for a rule of faith and conduct. Others found the Church in social compact; we, in divine institution. Others deny the existence of any right or authority in the Church which may not be lawfully *assumed* by individuals possessed of the proper moral qualifications. We contend that there is a right or authority which must be *conferred*, and which is necessary in addition to the right moral qualifications. Thus we have the Scriptures surrounded with the barrier which God has erected for their safe preservation. We carry them over the sea of time in the ark of Christ's Church; while other Protestants, at least a majority of them, trust them to vessels of their own workmanship. What wonder is it, if these last are in danger of shipwreck, while tossed about by the winds and waves of human speculation?

But admit the divine right of the ministry to guard and expound the Scriptures, what check have you, it may be asked, against the usurpation of the priesthood and the imposition of sacerdotal dogmas? What security have you against the re-enactment of popery? A most effectual one. We recognise the Bible as the charter of our rights; and we put the Bible into every man's hands. It is made the right and the duty of every individual to judge whether his minister, in the exposition of truth, and the exercise of authority, is guided by the written rule of faith. And if, in the conscientious judgment of the individual, the minister violate his charter, then let him reject his ministry. Thus the private judgment of the people is an effectual check against the abuse of sacerdotal authority; while the authority of the ministry operates, in its turn, as a partial check against the caprice of private judgment.

2. Another cause of the stability of our Church is found in the nature of Episcopacy. Her bishops have an ascendancy in her counsels, and they have vested in them the exclusive right of ordination.

The excellence of the provision consists in this, that it sets off the wisdom of the few as a check to the ignorance or unripe opinions of the many. Mr. Calhoun, in his speech on the question of nullification, argued that the majority were likely to go wrong, and that the object of the statesman in ancient and modern times, had been to exclude a preponderating influence of the majority; which, as he argued, whenever admitted, was an element of destruction. Of the correctness or application of the argument in political science, it does not become us to speak. But in regard to Church polity we receive the observation as sound. If the polity and doctrines of the Church were matters to be regulated by the will of the majority, the Church would gradually dwindle away to a state of annihilation. Waiving the lessons of experience, we make this a corollary from a truth, which none with whom we here argue will deny, the corruption of human nature. The more religious truth is left exclusively to the popular voice, the sooner will a majority declare in favor of error. On this principle it is that the Congregationalist system runs out into heresy sooner (and only sooner) than the Presbyterian. The superiority of bishops throws the ascendancy in counsel and government in the hands of a few, and thus presents a needful check to popular influence. Tertullian could say, in view of the grosser heresies of his day, that not one of them existed in a society governed by bishops. This is no less true in the 19th century than it was in the 4th. Where the Episcopacy has been preserved, the fundamentals of truth have not been lost. It is true that the tendency to error still exists: this like the tendency to sin is inherent in human nature, and there is no escape from it so long as man is man. What we contend for is, that such a distribution of influence presents a more effectual security against error than is to be found in any other society upon earth. Most Protestants fall short of this ground, and offer scarce any security against the capricious exercise of private judgment. The Romanists, in their zeal for conservative influence, go beyond this ground, deny the right of private judgment entirely, and thus plunge into errors ten thousand times greater than those they seek to avoid. But the Protestant Episcopal Church, standing on medium ground, offers the surest pledge of stability. Still we do not receive Episcopacy because we find it expedient, but because it is divinely instituted. In theology as in morals we do not ground the rule of action on expediency, but we urge the expediency as illustrative of the excellence of the rule and of the divine wisdom in enjoining it.

3. A third cause of this stability of our Church is found in her liturgy.

That the liturgy has been a safeguard of orthodoxy is generally admitted. The common explanation is, that it acts as a check on the minister. No minister, it is said, of *liberal* principles, (to use the technical phrase,) could remain in the Church, for he would be continually obliged to contradict in the desk the novelties which he broached from the pulpit. This is good as far as it goes, but it falls short of the truth. The liturgy, as the name imports, is a common or collective expression of truth. The liturgy of any Church is a joint expression of truth that has been first framed and ever afterward sanctioned by the wisest men in that Church. Thus, in the use of a liturgy, the collective judgment of the more learned is brought in to aid the private judgment of the less learned.

This is an excellence belonging to liturgies in general, but there is a peculiar feature in the liturgy of our Church. Its prayers and offices are very ancient productions. Many of them either in whole or in part, were used to guide the devotions of the purest ages of the Church. Thus, the weight of collective wisdom, not only for a single age, but through eighteen centuries, is kept in continual operation. The liturgy was the voice of the Church before she sunk into Popery, it was the witness of the Church under the usurpations of Popery, and it is again the voice of the Church since she has been purified and restored to her pristine beauty. No member of our Church receives the liturgy as an ultimate authority in matters of faith. Such an idea, if it were ever entertained, is too absurd to deserve refutation. The Bible is our only and sufficient rule of faith. But when we regard our liturgy as embodying the faith of the Church in the brightest periods of her history; as having given utterance to the devotion of her best and greatest men, and as having received, for the matter of it, the sanction of the Reformed Churches themselves, we yield to it a deference not unworthy, as we conceive, of an enlightened and independent mind. We differ from it with respect and caution, and, when satisfied by inquiry of its entire agreement with Scripture, we are fortified in our faith.

Articles of faith serve this purpose in a very limited degree. They are once read and then forgotten. They offer a "dry light" with nothing of a devotional influence. But when the doctrines of the Church are incorporated into its prayers, and brought week by week, or day by day, to operate on the minds of the people, the result is far different. The spirit of inquiry is tempered with the spirit of filial reverence, and we easily and habitually incline to form our religious opinions under a deep sense of responsibility, and with a becoming deference for the judgment of our superiors in learning and piety. Thus, while the right of private judgment is secured, its aberrations and eccentricities are so checked as not to endanger the soundness and stability of the Church.

MISCELLANY.

KEBLE'S CHRISTIAN YEAR.

We regret that our paper of last week was so far made up when we received this work, that we were unable to publish the preface by the American Editor. Nothing that we could say would give the reader so correct an idea of the merit of the work, or tend more to prepossess him in its favor.

The Editor's first acquaintance with the "Christian Year" was accidental. In a little volume of Conversations on the Sacraments and Services of the Church of England, written by a lady, those beautiful lines, at the opening of the piece entitled "Holy Baptism"—

"Where is it mothers learn their love?
In every church a fountain springs
O'er which the eternal Dove
Hovers on softest wings:"—

attracted his attention, and led him to order it through his bookseller. This was in 1828, the year after its publication. The book, when received, was read with unmingled delight; and no volume of uninspired poetry has ever given him such rich and continued satisfaction. It has seemed to him, as Charles the Emperor thought of Florence, a book too pleasant to be read "but only on holydays;"* and he has thought of nothing more expressive of its delightful, tranquillizing spirit, than those lines of holy George Herbert,

"Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky."

From the time of its first reading, the Editor has never ceased to recommend it to his personal friends; and in the "Banner of the Church," and in other ways, to call the public attention to its merits. Many copies have been imported; and there is now an increasing circle of admiring and delighted readers, realizing for our Christian poet, what the greatest of that name desired for himself,

"Fit audience, though few;"—

the "magnanimi pochi," to whom Petrarch, kindred in more respects than one with Milton, made his sublime appeal.

Strangely enough, though the "Christian Year" has passed through more than twenty-five editions in England,† it found no avenue to the American press, until brought last summer to the notice of the intelligent and liberal publishers under whose auspices it now appears. In contemplating an American edition, it was an obvious consideration, that, to a large portion of the admirers of religious poetry, much of the charm of Keble's volume would be lost, by their want of familiarity with the arrangement of the "Christian" or Ecclesiastical "Year," which forms its ground work—the string on which his pearls are hung. The Editor undertook to supply this deficiency; and in doing so, he has aimed to perform a service far beyond the additional interest which may thus be given to these "Thoughts in verse."

He frankly avows the purpose of rendering the present enterprise subservient to the higher object of extending the knowledge and the influence of religion, as it is exhibited in the order, institutions, and services of the Church. The arrangement of the Ecclesiastical Year, he has always regarded as one of the happiest of possible contrivances for arresting the attention, and maintaining the interest of men, in regard to *the great facts* of Christianity, while it appeals most powerfully to the purest and strongest sympathies of the human heart in their behalf. It is an acknowledged principle of philosophy, that whatever is to make the strongest impression on men, must be made *visible*,‡ either to the bodily, or to the "mind's eye." How extensively this principle is applied in practice to the promotion of secular interests, by pictures, statues, processions, pageants, every one has seen. The blessed Saviour recognised its value in the institution of his few simple, beautiful, *visible* sacraments. In the reasonable, scriptural, and most becoming appointments of the "Christian Year," the Church, following the example of the divine appointments under the law, has applied this obvious principle to the commemoration of the great facts of Christianity. In the festivals of the Nativity, the Crucifixion, the Resurrection, the Ascension, the divine Saviour seems, year by year, to be visibly set forth in his mighty and merciful acts, performed for our redemption: while in the minor festivals, the blessed weekly feast of Sunday, and the solemn days of preparation and of commemoration, the glorious and endearing theme is constantly kept up before our eyes and hearts; and "the rolling year," in a sense far higher than the poet's* "is full of" Him. The effect of this practice, where it has been adopted, has been well seen in the increase of the knowledge of salvation, and in the familiarity, to which even children attain, with the "first principles of the doctrine of Christ." In the additional interest which this little volume will create in these, the most important of all subjects, the Editor expects to find his sufficient reward.

The Author of these pieces, it has come incidentally to the knowledge of the Editor, while he holds the most honorable office of Professor of Poetry in the University of Oxford, is the exemplary and faithful pastor of a humble country congregation, and devotes himself unsparingly to the spiritual welfare of a rustic flock, in which there is scarcely a single family of rank or education. It is in such a school, that the sweetest and most Christian poet of modern days, is fitly taught. So it was that Bemerton, and Little Gidden, and Hodnet, became nurseries of strains that shall never die. God be thanked, that along the tract of ages he still scatters spirits like Hooker's, and Herbert's, and Walton's and Ken's, and Ferrar's, and Jeremy Taylor's, and Heber's, and Keble's,—to show how nearly the human may by grace attain to the angelic nature, to enchant our spirits here by the prolusion of those seraphic strains which in heaven are the continual occupation and enjoyment of the saints,—"singing on earth," as Isaak Walton said of Herbert, "such hymns and anthems as the angels, said he, and Mr. Ferrar now sing in heaven."

In conclusion, the "Christian Year," apart from its high poetical merit, is recommended most earnestly for its pure, affectionate, and elevating character, as *a family book.* The taste which can appreciate its excellencies, is a Christian taste. The meditation of its eminently spiritual strains will tend to spiritualize the heart. And the Christian home, where it is made a household book, will find it fruitful, above almost every book of human origin, in homebred charities and innocent delights. "Then came the long quiet evening," writes one who can well estimate the various merits of a volume which she has done much to draw into general use, "when some of us gathered, as closely as possible, round the bright fire, and listened, while one and another dear voice read some passages from Keble's Christian Year. Soothing, beautiful poetry! well calculated to lift the heart above the cares of this troublesome world, and to light the path with the sunshine of heaven."†

G. W. D.

St. Mary's Parsonage,
Burlington, July 1, 1834.

* "When I sat last on this primrose bank, and looked down these meadows, I thought of them as Charles the Emperor did of the city of Florence; that they were too pleasant to be looked on, but only on holidays."—*Isaak Walton, Complete Angler.*

† "The almost unexampled popularity of the 'Christian Year,' and the 'Rectory of Valehead,' both unquestionably breathing the pure spirit of the olden time, is no unfavorable prognostic of better times to come."—*Bishop Jebb.*

A late bookseller's list enumerates, in 8vo, six editions; in 18mo, ten; and in 32mo, nine.

‡ "Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator."

Horace.

* Thomson's Hymn to the Seasons.

† Scenes in our Parish, by a Country Parson's Daughter.

INFLUENCE OF RELIGIOUS PRINCIPLES ON OUR HAPPINESS.

We conclude our quotation from Necker. The present extract contains a strain of eloquence that will not suffer by comparison with any in our language. We have wished for some years past to see this work republished: and since our first notice was written we have had reason given us to suppose that a republication would be made. In this case we suggest the use of the Edinburgh translation in preference to that of the American edition. It is one of the few books the worth and excellent tendency of which will not be questioned by any who profess the Christian name, from Unitarians to Roman Catholics inclusive.

It is not, however, merely a single class of society which derives a constant advantage from religious sentiments. Religion affords comfort to every one who has suffered by the abuse of authority, by public injustice, or by various misfortunes,—to the virtuous man who has been calumniated,—to him who having once erred has been censured with too much rigor; and, in short, to all those who, being convinced of the purity of their conscience, earnestly seek for a secret witness of their intentions, and an enlightened judge of their conduct.

A man of exalted character, endowed with sensibility of heart, also experiences the necessity of maintaining in his mind the conception of a Supreme Being, in whom he may concentre all the ideas of perfection which fill his imagination. To Him he refers those sentiments, which are inapplicable to the perishing objects that surround him. In God alone he can find an inexhaustible source of astonishment and admiration, and with him only he can refresh and purify his thoughts, when fatigued by a view of the vices of mankind, and of their perpetual and uniform round of passions and gratifications. In short, the happy idea of a God at all times softens and embellishes the path of life; and by means of it we become delightfully interested in all the beauties of nature. By it every thing animated enters, as it were, into communication with us. Yes, the rustling of the wind, the murmuring of the water, and the gentle agitation of the leaves, all excite our reflection and melt our souls, when we discover in them the works of Him whom we love,—when we can there distinguish the vestiges of his footsteps, and the traces of his intention; and above all, when we consider that we ourselves contribute to the display of his power, and the splendor of his goodness.

Piety adds a new charm to the enjoyments of friendship. Our sentiments cannot be circumscribed within certain limits. Boundless, like thought, they would be agitated by continual anxiety, and we should view the revolution of years and the rapid course of time with the utmost terror, did not those beneficent opinions which enlarge our views of futurity come to our assistance. Thus, while we are separated from the objects of our affection, our solitary reflections recall them, as it were, to our presence; and this contributes more or less to our happiness, in proportion to our belief of a future existence. Then, indeed, the tender melancholy in which we are plunged is changed into a pleasing emotion. But you, alas! above all, you who, being timid amid a bustling world, or discouraged by disappointments, find yourself a solitary wanderer on the earth, and partake not of the passions which agitate the greater part of mankind! You want a friend,—and you only see alliances formed from interested views. You want a comforter,—and you only find ambitious men, strangers to all who have not power or distinguished reputation. In short, you need a confident, possessed of sensibility,—but the active scenes of society dissipate, or at least weaken, every sympathetic affection. But even when you have obtained this friend, this comforter, and this confident,—when you are united to them by the strongest and most tender ties,—when you live in a son, a husband, or a beloved wife, what else than the idea of a God can enable you to support the dreadful thought of separation? Ah! in such moments, with what transport do we embrace those opinions which cherish the hope of continuity and duration! How gladly then do we lend an ear to those words of comfort which are so perfectly consonant with the desires and the wants of our soul! How horrible is the thought of eternal annihilation when associated with the sentiment of love! How can we unite to that gentle participation of our interests and happiness, which is the most animated charm of life, the inward conviction, and constant image of death without hope, and lasting dissolution? How shall we offer the idea of absolute *oblivion* to those affectionate minds who have centred all their self-love, all their ambition, in the objects of their esteem and tenderness; and who having, as it were, renounced themselves, are entirely deposited in the bosom of another, to subsist there by the same breath of life, and the same destiny? In short, how could they bear to pronounce, at the tomb which they may one day bedew with their tears, the overwhelming words, for ever and for ever! O! horror of horrors for a feeling mind! O! hideous gulf, to which, if a man of sensibility shall ever approach for a moment, may a friendly cloud overshadow the dark abyss! Fears and sorrow afford some comfort, when we bestow them on a beloved shade,—while we can mingle with our griefs the name of a God, and when this name is considered as the universal restorative of nature. But were the whole universe deaf to our complaints,—were the shades of eternal darkness to hide from us the object of our love, and were that endless night fast approaching, ready to involve us in the same destruction,—were the unhappy survivor, who holds, as it were, one end of the band of union and felicity which death has broken, for ever deprived of the hope of re-uniting it,—were the forlorn mourner, whose mind is entirely occupied with the recollection of a beloved object, unable to say, 'That affectionate heart is still somewhere; that pure and celestial soul waits for me; perhaps calls me to the presence of that unknown Being, whom we have with joint consent adored;'—and if, instead of this precious thought, we were without any doubt or uncertainty to consider the earth as a sepulchre for ever shut——My heart sinks within me, and I cannot proceed. Unable to contend with such dreadful images, nature itself seems to dissolve, and the universe falling to wreck, appears ready to overwhelm you in its ruins. O thou source of our hopes, sublime idea of a God! abandon not the man who possesses sensibility. Thou art his courage,—thou art his desire,—thou art his life. Leave him not desolate, but defend him from the ascendency of that insipid and fatal philosophy which would afflict him doubly, under pretence of giving him comfort.

I will make another effort; and I address myself to you who boast of being enlightened by a fresh ray of wisdom. I am oppressed by the deepest sorrow; a father, a mother, on whom I entirely depended, who guided me by their counsels, who guarded me with tender solicitude, these kind parents have been snatched from me. A son, a daughter, both my comfort and pride, have been cut off from my embraces. A wife, my faithful and beloved companion, whose words, whose actions, whose very looks, were the joy of my life, has vanished from my arms. A moment of strength remains, and I come to you, profound philosophers; what have you to say? 'Seek for amusements; turn your thoughts elsewhere. An eternal abyss separates you for ever from the objects of your love; and those painful recollections which overpower you with grief, are only a form of vegetation, the last play of organized matter.' Alas! have you ever experienced the force of love, and can you coolly pronounce these cruel words! Away with your mock consolation, which I dread more than all my anguish. But thou, O daughter of Heaven, lovely and mild Religion, what dost thou say? 'Hope, hope; what God gave thee, he can again restore.' Ah! how different is the language of these two comforters! How does the one debase us; and how much are we exalted by the other! How grievously does the former violate our best and dearest sentiments; while the latter gently accords with every idea that can contribute to our happiness! Mankind are to choose between these guides; or rather they are to judge if they love darkness better than light, and death better than life. They are to determine if they prefer parching winds to the refreshing dew; the frost of winter to the charms of spring; and the barren rock to the fairest gifts of animated nature.

I affirm that this world, without the idea of a God, would be a mere desert, where men would only find a few fascinating delusions; from which, being set free by the light of reason, nothing would appear all around but subjects of sadness and discouragement. I have beheld the vain pomp of grandeur, the dreams of ambition, and the allurements of fame; and even while the illusion was most dazzling, my heart still shrunk from it, and was attracted toward a more sublime idea, and a more substantial consolation. I have felt that a belief in the existence of a Supreme Being diffused a charm over every circumstance of life. I have experienced that this sentiment alone was able to inspire men with true dignity: for such things as are merely personal, and only tend to raise one man a few degrees above another, are of small value. We have no right to exult, unless we elevate the character of human nature while we exalt ourselves. We must consider our nature as connected with that Sublime Intelligence, which seems to have dignified the human mind with some of its attributes. Then, indeed, those trivial distinctions which are attached to transitory things, and on which vanity exercises her sway, almost totally disappear. We then leave to this queen of the world her rattle and toys, and seek elsewhere a better portion: then virtue, exalted sentiments, and elevated views, appear the only honors which merit the emulation of mankind.

There is a small chance of truth at the goal where there is not a child-like humility at the starting-post.—*Coleridge.*

LETTERS OF THE REV. JOHN NEWTON OF OLNEY,—NEVER BEFORE PUBLISHED.

(Continued from p. 718.)

We publish another of the letters of Mr. Newton. They are valued by us as being original, that is to say, as having never before been published; they will be prized by many as the relics of a clergyman of eminent piety and usefulness, and they may be recommended to all as gratifying and instructive evidences of the power of religion on the heart. The Editor's absence from the Press when the former letter was published, prevented him from seeing the proof: the names should have been omitted; and in the heading, the expression, "communion of the Church," should have been substituted for "arms of the Church."

Dear Mrs. ——, Your letter of the 12th November is very kind, and deserves my thanks. I am growing old, and receive many more letters than I can possibly answer, so that I am become a poor correspondent.

If the Lord Jesus died for sinners, and if you know yourself to be a sinner, and are willing to be saved in his way, since he has promised that whoever comes to him he will in no wise cast out, you have only to believe that he means what he says, and that he is able to make his word good, and you will be happy and easy of course. If you expect some extraordinary manifestation which he has not promised, or if you wait till you have reason to think better of yourself than you can at present, you may wait all your life in uncertainty and darkness. He came to save not saints but sinners,—and till you simply rest your hope upon his atonement, mediation, and promises, without looking for some worthiness or goodness in yourself, you cannot be comfortable. He is lifted up like the brazen serpent; and the Gospel says, Believe and be saved, or, Look and live.

The more you trust him, the better you will serve him. I hope and believe you are in earnest. Though in a strict sense you can do nothing, yet there is much for you to do. The diligent soul shall be made fat, while the soul of the slothful desireth, and hath nothing. You must wait upon the Lord in all his appointed means of grace; you must avoid a conformity with a vain world, and aim to pay respect and obedience to all his commandments. If it be possible for a man to travel with a thorn in his foot, yet his steps will be slow, and taken with pain; so, if we allow ourselves in any one thing contrary to his known will, and the light he has given to our minds, our progress must be slow, and our comforts few.

The Lord is very merciful to our infirmities, the defects and defilements which cleave to our best services, but he requires the *heart*. If religion deserves any *part* of our attention, it deserves *the whole*, to be regarded as the one thing needful, and to influence all our tempers and pursuits, and to be the governing principle of all our conduct. Here many fail. They strive in vain to serve two opposite masters, their sense of religion damps the pleasure they try to take in the things of time, and they cleave so much to the world, that they come short of the comforts they might otherwise expect from religion. Pray to the Lord for a simple and upright heart, and then however weak and unworthy in yourself, the Gospel will encourage you to maintain an unshaken hope in the Great Saviour, who is the Way, the Truth, and the Life. It is well with us, when we are content to know and feel, that in ourselves we are not sufficient even to think a good thought, and at the same time to rely on him to strengthen us for the due performance of every duty, and to support us under every trial of our situation.

Give my love to Mr. —— and T——. My prayer for you all, as for myself, is, that we may live to the Lord and for him, while we remain in this world, and may at last meet in a better world, to behold his glory without a veil, and to sing his praise without interruption.

Through mercy we are in health and peace. Since my great trial in the year '90, my path has been remarkably smooth. I am still enabled for my public service, and am heard with acceptance, and I trust not without usefulness. I am near entering my 70th year, and must expect changes soon. But my times are in the Lord's hands, and I wish to live with him by the day, and to leave to-morrow with him. Lord, who has invited me to cast my cares upon him, and has promised to comfort me, why should I be anxiously careful for myself?

I send with this several letters to America, which perhaps may close my correspondence on your side of the water; for at my time of life I cannot expect to write many letters, and the number of those I am unable to answer, are growing upon me every day. I am affectionately yours,

John Newton.

London, the 29th April, 1794.

REVIEW.

For the Churchman.

The City of God: *a Sermon, preached by Appointment in Trinity Church, Newark, before an Annual Convention of the Church, in the Diocese of New-Jersey, on Wednesday, May* 28, 1834. By Henry M. Mason, Rector of St. John's Church, Salem.

From a notice prefixed to this sermon it appears that it is printed by request of a number of the *delegates* who attended the Convention. We infer, therefore, that this request was confined to the *laity*. Indeed we have heard that a motion was made in *Convention* to print the sermon, and that this motion was opposed by the clergy almost without exception. We cannot but think that the laity would have acted more wisely had they followed the lead thus given them by the clergy. Where the clergy unanimously or nearly so, oppose the printing of a sermon on account of the sentiments it contains, it seems to us a hazardous experiment to act in decided contrariety to their views, unless, indeed, it might happen (which is not very likely) that the clergy are all unsound in the faith. Surely if any part of a Convention is capable of judging of the doctrines and tendency of a sermon, it must be the clergy.

The author takes his text from Psalm xlviii. 8: "As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God; God will establish it for ever."

The sermon is divided into three parts: 1. The *character* of the city of God; 2. Its promised *perpetuity*; 3. The *fulfilment* of that promise among us.

Our remarks will be principally confined to the second division.

Our first observation is this: We think Mr. Mason misapplies the passage he quotes from St. John. "I will pray the Father, and he shall give you another Comforter; and he shall abide with you for ever, even the Spirit of Truth. And when he the Spirit of Truth shall come, he shall lead you into all truth." Now it appears to us that this language was addressed not *to the Church*, but to the Apostles in their individual capacity; or to the Apostles in their capacity as first teachers of Christianity, and to succeeding Christians. That a great part of the discourse contained in the 14th and 16th chapters was addressed to the Apostles alone, will be manifest to any one who reads them. And Chillingworth* maintains that all was—at least that part which Mr. Mason has quoted.

When the Saviour promises that the Spirit shall lead the Apostles into all truth, he does not say that that Spirit will *keep* the Church for ever in all truth. He means no more (as we conceive) than that the Spirit should "bring all things to their remembrance whatsoever he had told them."

After quoting, in addition to other passages, the promise of the Saviour to be "with his Apostles (and of course their successors) to the end of the world," in proof of the perpetuity of the Church, Mr. Mason proceeds,—

"Jesus Christ then has, by an immutable pledge, given security to his Church, that in the fundamentals of truth and order she shall never err. For did she fail in either, her existence as a society must of necessity be gone. But was that pledge restricted to any favored portion of the believing world? or is it redeemed, if there should always be a number, however obscure or small, who shall retain the purity of the faith, and of sacerdotal power? Where shall the humble and anxious inquirer after the verities of our holy religion, seek for that little number? or by what signals may it be recognised when found? Jerusalem the mother Church is a fallen star; and the sons of the Koran have floated the crescent on the site of the holy cross. Long since have the seven lamps of Asia ceased to burn, and of the various parts of the Christian world many may have at some time or other fallen from the faith once delivered to the saints: but the great body of the Church, the mass of believers, '*semper ubique ab omnibus*,' never."

The reasoning of this passage, we are obliged to say, is, in our judgment, very unsound and fallacious. Let us see how it will bear the test of examination.

"Jesus Christ has, by an immutable pledge, given security to his Church, that in the fundamentals of truth and order she shall never err." To this sentence we shall not now object—though *we* would not use the language employed by Mr. Mason. We should be much better pleased with the simple language of our Saviour—"The gates of hell shall not prevail against the Church." "Was that pledge restricted to any favored portion of the believing world?" As Protestants, we say, No; though we see not the propriety of the question. "Or is it redeemed if there should always be a number, however obscure or small, who shall retain the purity of faith and of sacerdotal power?" The author does not directly answer this question, and by uniting it so closely with the preceding one, would make it appear that they were both entitled to similar answers. But far different are our views. We unhesitatingly answer in the affirmative. And we ask the author the following questions in our turn: Is it essential to the existence of the Church that she comprise a majority of those who have assumed the Christian name? Suppose three-fourths of the Christian world should swerve from the faith, in doctrine or order, and the remaining fourth continue uncorrupt, would not Christ's promise be fulfilled? Would he not still have a Church—a Church that might afterward grow rapidly and outnumber its opponents? As long as a true Church exists, though it may be small, the "gates of hell" have not prevailed against Christ's Church. At first the Church was small, and was compared by the Saviour to a grain of mustard-seed. But it grew and became large; may it not also decline in numbers without the Saviour's promise being broken? In truth, has it not at different periods greatly declined, so as to render it problematical sometimes whether the orthodox were not in the minority. Our 19th Article says, "As the Church of Hierusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred in *matters of faith*." And it is well known that the Arians at one time, numbered nearly as many or more than the orthodox. But this heresy gradually disappeared again, and left the Church to combat other errors as they should arise.

The Saviour then, it appears to us, has redeemed his pledge as long as there remains any Church which adheres to the faith once delivered to the saints.

"We say not this," says Chillingworth, "of any one determinate Church which alone can perform the office of guide or director, but indefinitely of the Church, meaning no more but this, *that there shall be always in some place or other, some Church that errs not in fundamentals*." Chap. iii. sec. 55.

But, says Mr. Mason, "The great body of the Church, the mass of believers, *semper, ubique ab omnibus—never*," has fallen from the faith once delivered to the saints. Now here again, it appears to us, that there is a fallacy. The author brings forward a well-known principle of Vincent of Lerins, and applies it in a sense not designed by the author. Vincent laid it down as a true principle that whatever had been believed by Christians, *semper, ubique, ab omnibus*, must be orthodox. Now Vincent lived about the year 430. Of course his rule applied to the Church previous to his time, say to the first three centuries. In this sense, it has generally been taken by Protestants; and in this sense it is understood by his translator Reeves—"That which hath *antiquity*, universality, and the consent of all joining in the belief of it." Taken in this sense, the rule is good; for during the first three centuries, if ever, the Church was uncorrupt. What then during all that time was believed by the great mass of Christians, we may safely confide in as the truth. But did the author mean that the principle should be applied to all the succeeding ages of the Church? Surely not. If he did, he would have left out the word *semper* and substituted *nunc*. We, as Protestants, adduce the rule of Vincent against the Papists: we show conclusively from this rule that their pretensions in many respects are unsound, and many of their principles corrupt. But bring the principle down to all succeeding ages—that is, substitute *nunc* for *semper*, and you put a weapon in the hands of the Papists. Suppose the Romanist, at the time of the Reformation, had said to his opponent, the Protestant, "We are the true Church, because we comprise a majority of the Christian world, and have held the same doctrines for eight or nine centuries—the rule of Vincent will apply to us." Surely, he would have been unanswerable if Vincent's principle was meant to extend to his age. But the Protestant would at once appeal to the *primitive Church*, to *antiquity*, and apply the rule to that period.

Yet this principle of Vincent is the *only* argument advanced by Mr. Mason to show that the great *mass* of Christians have never erred in fundamentals. He asserts indeed that "on the Church in her collective capacity,—the catholic—the universal—and on her alone has been conferred this principle of immortality," &c. But assertion is no proof; and yet on this assumption—that the *majority* of those calling themselves Christians have *never fallen from the fundamentals of faith*—is the whole superstructure of his argument raised. We assert on the other hand, that it is not necessary to admit this principle, that as long as there remains *one Church*, whether national, provincial, or city, perfect in ministry, and sound in faith, the Head of the Church has fulfilled his promise that "the gates of hell shall not prevail against her."

Mr. Mason admits that "of the various parts of the Christian world many may have at some time or other fallen from the faith." Does he not by this admission give up the grand principle for which he contends?

Let us reduce the argument to a syllogism, as syllogisms are becoming fashionable.

What may be predicated of *many parts* of the Christian world, or *the Church Catholic*, may be predicated of a *majority* of its parts.

But many parts of the Christian world may fall from the faith;

Therefore the majority of the Christian world may fall from the faith.

Mr. Mason will perhaps say that in the same way we may prove that all parts of the Church may fall from the faith. We answer, No; for Christ has said, "The gates of hell," &c. He will preserve his Church. Have we any other assurance but his word that his Church shall never be destroyed? The great point of difference between Mr. M. and us, it will be seen, is, that he contends the *great mass* of Christians can never err. We say a majority may, but not the whole. A body true and sound will always exist, though it may be small, which, like the small cake of leaven, may be employed by the Head of the Church in *his own good time*, to leaven the "whole lump."

"She, like a gallant vessel, though lost in gliding down the stream of time, to the dying generations of men, has never ceased to be."

We are not sure that we understand his comparison, and therefore shall make no remarks upon it, further than to say, that if we do understand it, it militates directly against Mr. Mason's main principle.

"But in this aspect of the subject," continues the sermon, "it will doubtless be demanded, who shall be competent to judge, who to determine these fundamentals of truth or order? The only answer to be given is the Church herself." Mr. M. therefore contends not only that the Church—*the great mass* of believers can never err in fundamentals—but that this *great mass*—not at this period, or that period—but *always*, is to *determine* what these fundamentals are: that is, the Church is to decide upon its own claims to purity and soundness. But if we have shown that Mr. M.'s position is unsound, what will be the consequence? What but to acknowledge the right *of private judgment*? The Apostle's rule, "Believe not every spirit, but try the spirits, whether they are of God," will then apply. Every man will be at liberty to judge for himself where the true Church is. And then if he take up the rule of Vincent of Lerins, he cannot err.

"*Infallible* in both, she (the Church) is to determine what they are." Let us see what Chillingworth says on this point.

"Though the Church, *being not infallible*, I cannot believe her in every thing she says, yet I can and must believe her in every thing she *proves*, either by Scripture, reason, or universal tradition; be it fundamental or not fundamental." Again: "So then the Church is, though *not a certain* foundation and proof of my faith, yet a necessary introduction to it." Chap. iii. sec. 38. Further: "You are too bold in taking that which no man grants you—that the *Church is an infallible director in* fundamentals." "Good Sir, you must needs do us this favor, to be so acute as to distinguish between *being infallible in fundamentals* and being an *infallible guide* in fundamentals. That there shall be always *a* Church *infallible in fundamentals*, we easily grant; for it comes to no more but this, that there *shall always be a Church*. But that there shall be always such a Church, which is *an infallible guide* in fundamentals, this we deny." Sec. 39.

Have *we* misapprehended Mr. Mason's arguments? We have tried hard to understand them; and if we have succeeded, then Chillingworth overthrows them entirely. That great man in laying down the important distinction between being *infallible in fundamentals* and an *infallible guide in fundamentals*, sweeps away one of the most striking or rather hidden fallacies of Mr. M.'s sermon. Mr. M. asks, "Is she (the Church) to be arraigned before the tribunal of every individual, or is it the dictate of common sense, as well as the voice of her Prophet, Priest, and King, that every individual should be brought for judgment before hers?" Now common sense *to us* dictates, 'First try and see where the true Church is, and then submit yourself to her.' This is done in the every day transactions of life. An officer comes to me with a legal process. Before I receive or submit to it, I satisfy myself that he is an officer duly appointed. Hear again Chillingworth. "Every man is to *judge for himself* with the judgment of discretion; and to choose either his religion first and then his Church, as we say; or, as you, his Church first and then his religion. But by consent of both sides, *every man is to judge and choose*; and the rule whereby he is to guide his choice, if he be a natural man, is reason; if he be already a Christian—*Scripture*." Chap. ii. sec. 11.

Again, says Mr. Mason, God has established the Church "a court of appeal." We ask, How? does she assemble in council? O no. How then? By her practice, we suppose. But who is to say what her practice has been? History, tradition, &c. Then these are courts of appeal, and by these is the Church herself to be tried.

Hear Chillingworth once more: "Seeing God doth nothing in vain, and seeing it had been in vain to appoint *a judge* of controversies, and not to tell us plainly who it is; and seeing, lastly, he hath not told us plainly who it is; is it not evident he *hath appointed none*?" chap. iii. sec. 69.

We had marked several other passages in Chillingworth for insertion in this review; but upon second thoughts have concluded to defer them for the present. We trust that those we have adduced will be considered as fully sustaining our sentiments.

C. C.

* Religion of Protestants, a Safe Way to Salvation, chap. iii. sect. 72.

COMMUNICATIONS.

For the Churchman.

A GENERAL EPISCOPAL BIBLE, PRAYER-BOOK, AND TRACT SOCIETY.—NO. IV.

THE RESOURCES OF THE CHURCH.

Our communion contains men of enterprise, activity, and zeal, vigorously engaged in these contemplated objects. But in consequence of the narrow field marked out for themselves, they are left unsupported in their noble labors. With all their exertions, it is impossible for them to effect any results at all to be compared with the existing wants of the country. There exist numbers of others who love the Church and her institutions, who would willingly and gladly contribute of their substance in advancing these objects. But the subject has never been fairly brought before them; they have not been made sensible of the obligation resting on them for exertion in this noble cause: and even if an enlightened conscience has sometimes pressed the obligation on them, yet what can they do? As individuals, they cannot act; and there is no channel through which united effort can be brought to bear. This reflection at once silences the suggestions of their conscience, and sinks them into supineness and inactivity.

The Episcopal Church has immense resources, in her ministry, internal organization, wealth, talent, influence and learning. But there has been no united effort made to bring these to bear. The policy of the Church has been of a mistaken character. In all her public charities she has lost sight of the great body of her people, the bone and sinew of her strength. Whenever any thing has been asked, the claim has been presented to a few of her choicest sons, ever active and never weary of well doing, who, blessed with worldly substance, have stood foremost in zeal and activity. To many such, time will disclose the testimony, "They have done what they could." The Church will never arise in her greatness until the great body of the people are engaged in her plans of usefulness. Her general institutions are not calculated, under the present arrangements, to effect this. Her General Theological Seminary is eminently useful; but by whom was it endowed? The names of Sherred, Kohne, Moore, Lorillard, Walker, and some other liberal-minded individuals can be named and we have done. The people generally have not contributed, and as a natural consequence do not take the interest in, or fully appreciate the benefits of, that noble "school of the prophets." The Domestic and Foreign Missionary Society, and the General Sunday School Union, are the only other general institutions we possess; and these are limited, both from the nature of their operations, and the large sums required for the privilege of membership, thus putting them out of reach of the great mass of the people. The same may be said of our diocesan operations. There is not a single diocese, nor a single plan in any diocese, calculated in its present mode to effect this desirable object, except it be that lately adopted in New-Jersey,—"the weekly offerings of the Church." From the documents appended to the Journal of their late Convention, it appears, that although many parishes did not adopt efficient modes of carrying the design into effect, yet in the few that did, from its general features of systematic bounty from all, rich and poor, the first year of its operation showed a result amounting to *four* times the contribution of any preceding year under the old method.

From these facts it appears that our resources, as a Church and people, are not developed, nor indeed can be under existing arrangements. Some other plan must be adopted, if we wish to take the high stand in Christian enterprise which we ought to hold. The best and only plan adapted to the present situation of the Church is a General Bible, Common Prayer Book and Tract Society.

But it may be objected, if the General Missionary Society and Sunday School Union have failed in accomplishing this desirable object, how will the proposed institution effect it? The answer is, it will adopt a different policy, and occupy a new and popular field of enterprise. Its domestic operations will be conducted principally through the medium of its auxiliaries. These, from their very nature, can be so adapted as to collect the contributions of all, rich and poor, in their respective districts. From its facilities for publishing, it will be enabled to deduct a reasonable discount to be expended in destitute portions of the country, and yet return to their auxiliaries an amount of books equivalent to their contributions. These books will again be placed in the hands of the managers or members for sale or distribution, in their own immediate neighborhood; and the good effects will be seen under their own personal observation. Besides, a large portion will come directly back into the hands of the original contributors, and in the language of the political economist, will be an "exchange of value,"—an exchange beneficial and gratifying in the highest degree. Thus, by giving an equivalent in productions calculated to diffuse the genuine spirit of Christian benevolence and love, the society will effectually promote its own interests, and immediately become popular. Encouraged by public sentiment, popular in its form and mode of operation, and so contrived as to gather the offerings of both rich and poor, it will effectually develop those resources of our Church, hitherto unknown and unemployed, in that branch which it marks out for its more immediate province, and also aid in giving a new impulse to other modes of Christian charity.

Not only will the proposed plan call forth the *fiscal* resources of the Church, but it will open a *new field of enterprise* to thousands now comparatively idle. Missionary exertions are confined by their very nature to clergymen,—to those having the benefit of a liberal education. But this plan will enable all who possess zeal, activity and ordinary prudence, to become, as it were, missionaries in their own immediate neighborhood. With Bibles, Prayer Books, and Tracts in their hands, they can preach the Gospel among the poor and ignorant around them, with a success oftentimes surpassing that of the authorized ambassadors of God's word. Not having tried this mode, we, as a body, are not sensible of the vast amount of good that may result from it. It opens thousands of channels through which the streams of knowledge may flow to numbers of unenlightened minds; and by the silent operation of divine grace on these means, may disenthral myriads otherwise the servants of sin. It would immediately engage the hundreds of Sunday School teachers, now employed under the direction of our Union, in a new and congenial enterprise auxiliary to their own legitimate occupations, and at the same time open a new sphere of activity second to none, yet employed in evangelizing mankind. By putting into the hands of their scholars, and conveying statedly into the bosoms of their families these useful publications, they would soon acquire an unbounded influence for good. Our Church, as a body, has strangely overlooked these small, yet numberless, avenues for doing good. We have talent and zeal, but they are shown in the higher spheres, the loftier fields of exertion. These numerous small and secret springs, on which, after all, the destinies of the Church depend, are left untouched. The proposed plan would bring them into action. It would enlist thousands in all parts of the country, not only in the mere act of distribution, but would give them an opportunity for conversation and instruction, which, under God, would be the means of turning many to righteousness. Here are resources unemployed; here are talents buried in a napkin. On whom does the responsibility rest? Is the account to be required at the hands of the individuals themselves, or from those ruling the Church? One thing is certain, those in authority have it in their power to put in motion an engine that will bring these resources into action.

There is another fact worthy of notice. A vast amount of learning exists in the bosom of our Church, not only among the clergy, but also the laity. In the present enlightened age there can be no doubt, but that for the use and employment of this learning, we are accountable. The time is gone by, when men considered their knowledge as their own individual property, and themselves under no obligations to use it for the advantage of others. The question then presents itself to our view,—Do we employ these talents in the most useful manner for the benefit of our brethren sitting in darkness? Leaving the higher departments of literature out of the question, there is not as much done among us as among other ecclesiastical bodies. This arises not from any want of zeal, but merely because an opportunity is not afforded. While others are actively engaged in this work, we are supine. If we had a tract society offering the proper inducements, numbers of well written popular tracts would spring into existence, and by their extensive circulation would have a most powerful effect on the public mind. These small publications have a greater influence than we imagine in forming the character of the people. A powerful mind may, after years of study, bring forth a production which, like the labored History of Thucydides, or the Principia of Newton, may enchant and astonish the learned world, and call down upon its author the praise of immortality; but it is to such writers as Hannah More, or Mrs. Sherwood,—to such tracts as the Dairyman's Daughter, or Little Jane, that we must look for a widely extended and general impression on the people. It is to such works as form the character of our children, and influence the great body of the community, that the greatest amount of good is attached. Can it be doubted, that we possess sufficient ability and learning to emulate the worthies who have gone before us? Let us but make the attempt, and depend upon it we shall call forth from the obscurity in which they now lie concealed for want of opportunity, minds every way calculated for doing good in their day and generation, and who, by their exertions, will do much for the prosperity of the Church, and the advancement of piety and virtue. For want of some immediate inducement to exertion, or some circumstance to turn those exertions into a proper channel, many have passed through life, without employing their talents, or developing their unknown strength; and thus the individuals have been deprived of the eternal glory they might otherwise have acquired, and the Church of the benefit that might have resulted from their labors.

Upon the whole, then, the Church possesses mighty resources of wealth, exertion, influence, talents and learning, which are not *fully* employed, and in many cases not at all. These may be called into action by some such society as the one proposed. May those who control her destinies, take the matter into consideration, and from their superior wisdom, may something emanate, by which she may reap advantage from the rich materials now lying as useless in her bosom, as the unpolished diamond in the rubbish of its native mine, or the pearl in the deep bed of the ocean.

Theron.

For the Churchman.

NOVA ANGLICANA.

ECCLESIASTICAL HISTORY OF MASSACHUSETTS.

Queen Anne died in August, 1714. She was a fast friend to the Propagation Society, and always ready to sustain and carry out its benevolent plans. Toward the close of her reign, the patrons of this society became persuaded, as well from considerations of high expediency, as from a true zeal for the primitive organization of the Church, that the ecclesiastical establishments in the colonies should be perfected by the appointment of colonial bishops. A plan, of which some details may be found in Greenwood's History of King's Chapel, Boston, pp. 78–82, was drawn up about 1714, and wanted but the ready co-operation of the Queen to become a reality. According to this plan, there were to be four bishops, with salaries of from 1000*l*. to 1500*l*., two for the West Indies, and two for the Continent. Death frustrated the intentions of her Majesty, and blighted the hopes of many hearty advocates of Episcopacy.

But the plan was not forgotten. It was not likely it would be. Episcopacy was growing fast in the colonies, and even in 1714, says Mr. Greenwood, the Propagation Society, in the prosecution of their scheme for colonial bishops, "were warmly seconded by the congregation of the chapel." Efforts were accordingly repeated in the reign of George I., which might have resulted favorably, had not the king been a German, and been more solicitous about Hanover than America. However, notwithstanding Germany occupied the place next home in his Majesty's regards, the friends of the colonies, (at the time to which I wish more particularly to allude, the winter of 1724–5,) were considerably cheered. The mission of a bishop to New-England became a topic of frequent mention.

Did the Independents hear nothing of this? This is not at all probable. Would they hear it quietly? That is as little probable. Well, then, what did they do? Why it had been customary for them to have a convention of their ministers yearly, as they have in Boston to this day. It was proposed in a memorial to the Legislature, by one who was no bad shot at a guess, (Cotton Mather of Magnalian memory,) to call in 1724, *a much larger convention than usual*, that they might ascertain, "What are the miscarriages whereof we have reason to think the judgments of heaven upon us, call us to be more generally sensible, and what may be the most *evangelical* and *effectual expedients* to put a stop unto those, or the like miscarriages." *Hutchinson's Mass.*, 3d edit. i. 292.

What was the real object on which the Herculean energies of this Synod were to work? The manufacture of an ecclesiastical platform? They had one already. To tinker on the old one? They were not yet infested with the creed-hating mania, which has spread so contagiously in our day. No: Hutchinson himself testifies to the affection of many for the old platform, and even offers this as a plausible extenuation of the designs for a Synod. What then was the *nodus* of this imposing scheme? Some precious *morceaus* of the ecclesiastical history of Massachusetts, preserved in the letters of Dr. Cutler, Mr. John Checkley, and extracts from newspapers, and which may be found in the fourth volume of Nichols' Literary Illustrations, p. 268, et seq., I think can give it to us. From these, and from Gov. Dummer's letter of 1st September, 1725, (for which see Hutchinson, i. 292.) the desired solution can be made out. It seems that the proposed Synod attracted the attention of Episcopalians, who were hoping, with encouragement, for the appearance of a bishop. This would hardly have been, had they not apprehended from it, all possible interference with their plans for the establishment of an American Episcopate: and how much this *possibility* might have included, it is not very hard to conjecture, when we find that Mather was the presiding genius in the councils of Congregationalism. Well knowing or justly fearing the effects of the Synod, it was of course a primary object with the Churchmen of Boston to obtain some authentic document in relation to it, and see (as far as might be) what was proposed for its consideration. It is not a little remarkable, that the memorial of Mather in the name of his associates, had been hitherto kept carefully out of sight. News, indeed, of the desire for a Synod had some how or other, (*not officially*,) reached England, and so severe a rebuke had come back, that the curiosity of Episcopalians in Boston was still more whetted, to see what treason there might be in the schemes of the enemy. They wanted to read the memorial praying for a Synod; or rather one good honest member of the House of Representatives, who heard the rebuke alluded to, wanted to do so, (whether Churchman or not is not said, but the presumption is strong he was one,) and he accordingly went to the Secretary of State, and procured a copy of it. This copy he presented to Checkley, who transcribed it, and it was soon in many hands.

This is a very simple matter, truly: going to the archives of the State to procure a copy of a document, which had never been acted on in secret conclave,—never been pronounced a matter of privacy, and never intrusted to the Secretary with prohibitions as to loaning it to unworthy eyes. But the consequences were not quite so simple. The poor wight who went to the Secretary, soon finds a *mittimus* at his heels—is not even permitted to see this *mittimus*—is accused of stealing the memorial—is denied counsel—is refused a hearing at the bar of the house of which he was a blameless member—and finally, is ignominiously expelled that house, with the brand of a liar and peace-disturber upon his hitherto unsullied name. Nay, the list of grievances is not ended here. The unfortunate Secretary, who thought he was selling a piece of paper, and not double-battled gunpowder, when he delivered the copy of the memorial and put his ten shillings in his fob, finds his house about his ears, and himself Secretary no more, with an expedition bordering on the marvellous.

Much more might be said, concerning this once famous memorial, the efforts to keep it away from all who did not understand, what Catholics somewhat amusingly call "*the discipline of the secret*," and the punishment of those who made too free with its caballistic words. But enough has been said, if it induce any to think of, and look into, the past of our Church history with a little of that curiosity and interest, they so well deserve and will so richly reward. Much has been said, much is still said, about the tyranny of Bishops and the intolerance of Churchmen. I would submissively take and patiently bear all just reproach, but would also bid our censurers beware, ere they assail our escutcheon, to look well to their own. There may be other little spots in the track of their story, which like the one just alluded to, might hardly be as refreshing to their sight as an *oasis* to a traveller in the desert.

September 3, 1834.

For the Churchman.

It is a grand principle in the providence of God, that man's knowledge is limited exclusively to what may be useful to him under the circumstances in which, in this life, he is situated. In the most insignificant objects, there is much of which he is ignorant. The only sphere of his reason is among those properties and relations of objects which are of utility to him. Within this sphere every thing is under his power, and in his might, he appears a god; but when he would go beyond this to search into the essential nature of things, he is nerveless, and cannot move an inch. A reference to facts will illustrate this truth. Behold how wonderful and sublime the accomplishments of science. It ranges the heavens, the earth, and the seas, and summons truth to the service of man. It grasps the most subtile qualities of matter, and wields them to the supply of his wants. His mighty intellect stops not here, it enters the world of spirits, and the properties of the soul itself are submissive to its inquisition. All these fall within the proper sphere of man's reason, (and surely it is a field wide and grand enough for its exercise,) but, though accomplishing such magnificent things within the limits which God has assigned him, the most insignificant particle of matter defies his power beyond this boundary. The most contemptible weed beneath his foot presents a barrier to this mighty genius, and proudly taunts him with, Thus far shalt thou go and no farther. What does he know of matter? He can enumerate certain of its qualities, those of color, consistency, &c., but of its essential nature he is as ignorant as he is of the essence of Him who made and rules the universe. He prepares his land and sows his grain, and expects a crop as the reward of his labor; he understands thoroughly the science of agriculture, but he cannot form the most remote conception of the operation by which the parched seed is changed into the fresh and beautiful grassy blade. And why is it so? Is this forbidden knowledge greater or more splendid than what he already possesses? We know not. But, whether it be or not, the reason why it is denied him is, that it would be useless, or perhaps worse to him under the circumstances in which he is for the present placed. This truth, with respect to all physical knowledge, will be perhaps readily acknowledged; and why are men so slow to recognise the same principle in the moral world? This present life is a state of discipline; it is a state of *action*, and consequently there is not that provision made for the satisfaction of metaphysical difficulties which some persist ignorantly to demand. Questions of this nature are of no practical import. The desired knowledge has not the least tendency to make man a better and happier subject under the present administration of Providence. In the divine economy, therefore, it is wisely withheld. And upon those subjects, a right knowledge of which most deeply concerns our welfare, only so much light is given us as is necessary, with a proper disposition, to lead us to the truth. More would be useless. If they believe not Moses and the prophets, neither would they believe though one rose from the dead. How admirable is the wisdom of that economy which provides so richly for the real wants and enjoyments of man, but provides nothing in vain!

J. S. B.

Lancaster, August 16th, 1834.

For the Churchman.

NEW-YORK CONVENTION.

The Convention of our Diocese will very soon assemble in this city. On former occasions it has been a subject of reproach, that we who reside here have been deficient in hospitality. Many of the clergy, after a tedious journey, having no intimate friends in the city, have been obliged to resort to hotels, where, at considerable expense, (to many a serious consideration,) they have found themselves in a very uncongenial atmosphere. Cannot this in future be obviated, by recording at the office of the Press, a list of those Episcopalians, who will feel a pleasure in freely offering such accommodation, as each can afford, to one or more of the clergy? And upon their arrival in town, the latter might be invited to call at the Press, either to avail themselves of the proffered hospitality, or, if otherwise provided, to let it be known where they may be found.

A Layman.

For the Churchman.

The second annual meeting of the Litchfield County Missionary Association, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, was held in St. Michael's Church, Litchfield, on Wednesday and Thursday, 20th and 21st ult. There were present the Bishop of the Diocese, Rev. Dr. Burhans, together with Rev. Messrs. Holcomb, Keeler, Fuller, Huntington, Tomlinson, Morgan, Purdy, Sheppard, Hallam, and Dowdney. The sermon on Missions was preached by Rev. R. A. Hallam, of Meriden, from *Mark* xvi. 15; and the Convocation sermon by Rev. John Dowdney, of Woodbury, from *Isaiah* xxvii. 13. A missionary meeting was held on Wednesday evening, when a liberal contribution was made in aid of the funds of the Association. The meeting was opened with an exercise of devotion and an address by the President, Rt. Rev. Bishop Brownell. Statements were then made by the Clergy of the county, in relation to the progress of their respective parishes in promoting the holy cause of Missions. These reports were highly satisfactory, indicating an interest and zeal in the work, which seemed to promise that something effective would soon be accomplished in the duty of extending the Gospel of our salvation "to every creature." After these reports, resolutions were offered, and addresses made by Dr. Burhans, and Rev. Messrs. Sheppard, Morgan, Purdy, Tomlinson, and Dowdney. It is trusted that the exercises on the occasion were instrumental in cherishing a more intense feeling of duty, and a more ardent disposition to labor with diligence and fidelity in building the walls of our Zion. It has been extremely gratifying to witness a gradual development of the means and energies of the Church in this county since the organization of our Society. Although, as yet, but little has been done, still we are encouraged to believe that an impetus has been given to our exertions during the past year, which will eventually be productive of enlarged and successful effort. The opposition formerly manifested to this cause may now be regarded as at an end. Prejudices, with reference to Foreign Missions, are fast giving way; and a spirit of *universal* benevolence is beginning to prevail, in proportion as our people become acquainted with the foundation and extent of their duty to a *world* lying in wickedness. This change may be traced in connexion with the divine blessing to an influence resulting from the quarterly meetings of the Association, which have been held in rotation in the parishes throughout the county; and also in a good degree to the regular monthly meetings which have been commenced by several of the clergy in their own cures, for the purpose of conveying missionary intelligence, &c. These meetings, we believe, are attended to in all cases where the convenience and peculiar circumstances of the congregation render them

expedient. Our united prayer is, "LORD, send us now prosperity." Help us to realize our solemn responsibilities, and to go forward in the strength of our Redeemer, "steadfast and unmoveable, always abounding in the work of the LORD." D.

Woodbury, Sept. 1, 1834.

For the Churchman.

THAT Dr. Doddridge was a poet, no one can doubt who has read his well-known epigram, pronounced by Dr. Johnson the best in the English language. The following lines, which I believe are not generally known, and which I have only seen in a collection of poems published in 1765, have so much beauty that they are worthy of being recalled from oblivion.

Φιλαρχαιος.

"O, could I ever feel thy presence near,
Thy mercy honor, and thy justice fear,
Trace every step that JESUS ever trod,
And plead his righteousness alone with GOD,
Spurn every bait that luxury can show,
And tread with caution o'er the fields of wo,
With course unfaltering only Heaven pursue,
Bliss in my heart and glory in my view;
And when this frame beneath a weight of days,
Faints, drops unheeded, and unseen decays,
Then may my soul to its first source arise,
And seek a portion in its native skies."

THE CHURCHMAN.

SATURDAY, SEPTEMBER 13, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

REV. GREGORY T. BEDELL, D. D.—We were content last week simply to announce the melancholy event recorded below, in the hopes that we might be furnished with some particulars in regard to the closing scenes of Dr. Bedell's laborious and useful life. Some such we may hope to have, as they are promised by the Episcopal Recorder. In the mean time, we copy from the National Gazette an obituary notice, which is no more, we think, than a just tribute to his memory. His life was a bright example of Christian faith and labor. May the reader be led to imitate what he cannot but approve and love.

The Rev. GREGORY T. BEDELL, D. D., died on the 30th August, 1834, in the forty-third year of his age.

Those who knew Dr. Bedell solely through his literary productions, and his clerical reputation, must have felt surprised at the announcement of his age. That he who had poured such an abundant treasure from the press, and so long held the highest place in pulpit oratory, should have reached only to two score years, is indeed matter of wonder; but when we know, that for at least fifteen years he has contended with a malady which seldom permitted a single day of entire comfort, we are doubly impressed with astonishment at the labors endured, and the works executed by him.

The mystery is easily explained, however, when it is known that he lived with the single purpose of serving his Divine Master, and that though possessed of a facility and versatility of talent which would have seduced almost any other man into procrastination, he seldom lost the little fractions of time, so generally squandered; but in every place, and at all seasons, was accustomed to seize his pen, and record his thoughts. He has been often seen in his vestry-room, in the midst of his friends, immediately after laborious public duty, committing to paper hints for future sermons, or anticipated publication. This economy of time too was practised by the man who has more than once written out an entire sermon at a single sitting. Valuable as he was in other respects, in none has Dr. Bedell exhibited a more useful and a rarer lesson.

In another respect he presented a delightful model. Originally kind, gentle, and most affectionate, his heart did not lose the freshness and force of feeling as it became necessary to expand his regards over a wider surface. Nor did increasing years abate the vigor of his sentiments. For his fellow-men, as well as for his friends and his family, there was a constantly increasing interest; and as his religion burned more and more intensely, so did his love for his neighbor grow stronger and stronger—and while he learned to love his GOD with *all* his soul, he did not forget to prize his fellows as himself.

It was this two-fold affection which through the grace of GOD kept him from feeling elated by the successful service of the temple, and the flattering suffrages of the world. His humility grew with his fame and his usefulness, and then most did he give the glory to his Master, when he was most eminent in the eyes of men. The nearer he drew to heaven, and the more his labors resulted in good and great effects, the more did he lament the feebleness of the efforts, compared with the greatness of the cause, and thank the Giver of every good gift that the progress of his kingdom was not left to any arm of flesh.

That remarkable humility gave a peculiar grace to his natural gentleness of manner and character. He was the gentlest of human beings, and while perfectly fearless in the execution of his high functions, always preferred persuasion to command, and desired rather to lead than to drive the sinner to repentance.

In an intimate, almost daily, intercourse for more than ten years, the writer of this article never received from him a harsh or hasty observation, although matters of the deepest interest were frequently subjects of discordant opinion.

The dogmatic manner, so frequently the result of pulpit declamation, never infected him: and all his intimate friends will agree in the opinion that he was entirely free from this very common fault of those who in any profession are frequently privileged to assert without hazard of direct contradiction.

His singleness of heart, and force of religion, made Dr. Bedell eminently practical. The speculations which might illustrate the man, were avoided for the services which might save the sinner, and *that* only seemed important in his eyes, which promised practically to advance the mighty cause in which he had embarked his energies, and to which he sacrificed first his health and then his life. Every thing was turned by him to religious account. He edited a newspaper—it was a *Christian Register*. He wrote a review—it was to bring the example and precepts of Heber attractively before his readers. He published a souvenir—it was to press the popular annuals into the services of religion. He was a chief builder up of Bristol College—it was to discipline and instruct new soldiers of the cross for that strife in which he could not long hope himself to be a combatant. He greedily devoured the literature of the day—it was to select, republish, and spread abroad whatever was promotive of morals, and illustrative of piety. Every one who examines the shelves of the booksellers, finds the name of Dr. Bedell on the title page of a very large portion of the most saleable religious books. His *tact* in this was unquestionable; and his selection was considered a sufficient warrant for republication, and his name an adequate proof of popular fitness.

With such qualities, who could fail to prove interesting and instructive in the pulpit? But Dr. Bedell had also elegant taste, chaste gesture, and a pleasing, powerful, and clear enunciation. With such advantages, with heartfelt conviction of the truth and paramount importance of his subject, forgetful of self, and looking only to his audience, he *never* failed to make a strong and a permanent impression. Under such circumstances, those who knew him best, and heard him most frequently, felt him most forcibly. *He was an unrivalled every-day preacher.* Never aiming at single great efforts, he never fell into mediocrity. Although his "occasional" sermons exhibit rare powers, it was necessary to hear him often, to know the full influence of his eloquence. The stream of his mind seldom dashed from the cataract or foamed in the rapids—clear, gentle, pure, it was always beautiful, seldom wild or irregular—it delighted not in the rock and the whirlpool, but loved to stray along cultivated fields, and amid verdant meadows, where it could fertilize the one, and irrigate the other. Judging of oratory by its effects, his was of the highest order,—for he reared St. Andrew's from its foundations, and that Church with its overflowing people, its numerous societies, its rich donations, its thousand scholars, is the very point to which the Episcopal public turns for an example of active good and extended usefulness. It was the product of the labor of eleven years, during all which time he was under the affliction of disease, often painful, always oppressive.

But in spite of a feeble constitution and superinduced sickness, literary labors and general engagements, the first Rector of St. Andrew's Church has left it in a state of the highest religious prosperity, after a progress most harmonious, at a period when the dissensions of the Church in general rendered it difficult to maintain the peace and good order of individual communities. His year has closed almost in its spring, but the fruits were mingled with the blossoms—and amid the buds and flowers of the earlier season, we hail the ripened grain and the rich abundance of a productive autumn. Who then shall lament that "his sun has set while it is yet day," since he has done his work and avoided the ills of the sunset of life? It was an early, but not a premature death: and indeed his influence does not die with him, for its lasting memorials are every where abroad in the Churches, to stimulate piety and enliven hope, and to prove that, with the blessing of GOD, great ends may be reached by apparently inadequate means.

It is scarcely to be supposed that with such dispositions and such piety as were possessed by Dr. Bedell, his social circle could fail to be peculiarly interesting. Gentle manners, warm affections, sprightly friendships, were there in a degree scarcely ever found in our darkened world. His wife was his highest and most cherished friend and confidant, his children feared only to wound him, and his friends crowded round him with a full assurance of a welcome at once warm and sincere. It was indeed impossible to enter his domestic circle without feeling how much its enjoyments were heightened and purified by the sacred spirit of its head, and the habitual kindness of its inmates. His widowed wife and his orphan children have lost not only their stay, but their preceptor and companion. Yet if they mourn, they have the certainty of his happiness to console, and his bright example to support them. They are the legacy of the righteous man, and will they not participate in the promise that they shall not be deserted?

WE have been favored with a copy of the following inscriptions, in honor of one whose name will long be held in grateful remembrance. The former is designed for the tomb-stone in the church-yard, the latter for the mural tablet in the church.

Here lies
all that was mortal
of
THE REVEREND JAMES MONTGOMERY, D. D.
RECTOR OF ST. STEPHEN'S CHURCH;
who died
March 17, 1834,
aged forty-seven years.
Kind, generous, constant,
of integrity unstained, and fervent piety,
the delight of his family, an ornament of society, a pillar of the Church;
a learned divine,
a cogent preacher,
an unwearied pastor;
at home,
proclaiming with a burning zeal the merit of the Cross,
and urging his hearers to embrace it as their only hope;
abroad,
the steadfast friend and faithful servant of the general institutions of the Church;
every where,
the uncompromising champion of primitive order:
in life,
he adorned, through grace, the doctrine of the Gospel by a consistent practice;
and, in death,
was more than conqueror, through its saving faith.

ONLY IN THE CROSS.

The Reverend
JAMES MONTGOMERY, D. D.
the first Rector of this Church,
born, November 25, 1787,
died, March 17, 1834.
To establish and extend,
what he loved to call,
THE SACRED TRIAD OF PRINCIPLES;
GOSPEL DOCTRINE,
GOSPEL ORDER,
GOSPEL HOLINESS,—
the *truth* of the Gospel in the *Church* of the Gospel
producing
the *fruits* of the Gospel,—
was the labour of his life:
His last words were,
I DIE, I DIE IN THE FAITH OF THE LORD JESUS CHRIST.
This stone,
with that in the adjoining ground,
which marks the sacred resting-place of his remains,
attests
the sorrowing love
of his bereaved flock.

Precious in the sight of the LORD is the death of his saints.

THE CATHOLIC HERALD.—In the Churchman of August 30, we published, on the authority of the Episcopal Recorder, a statement of the expulsion of a student from Maynooth College, Ireland, for reading the Bible. This statement is contradicted in the Catholic Herald, and as the Editor speaks from personal knowledge there can be no doubt of his correctness. Does the Herald authorize us to contradict the remainder of the statement, as contained in the London Record, that the reading of the Bible (the authorized version we presume,) was prohibited under pain of expulsion.

The Editor of the Herald may be assured of our readiness to reciprocate the feelings which dictated the paragraph in his last. In our views of truth we are wide apart. We look through different media and from opposite points: so that if our eyes are fixed on one object, we never see it in the same phase, and of course are not like to agree in our conceptions and descriptions of it. For this reason argument is for the most part useless. When, however, it is resorted to, let there be no violation of that courtesy to which the haste and excitement of editorial writing are so exceedingly unpropitious. But let not every harsh expression be imputed to an unfriendly spirit. The surgeon may love his patient while he cuts him to the bone. As for the "odium theologicum," or "theological bile," with which the Editor has more than once charged us, if he will take our word for it, there is not a drop of it in our composition. We have as little of the temper of a polemic as we have of his learning, and that, the Herald will vouch for us, is little enough. Indeed, in opposition to the Romanists we have never felt the need of much learning, believing that the Bible alone, received in a good heart, will preserve any man of unsophisticated mind from their sinuosities of error.

PERFECTIONISTS.—The Perfectionists have raised their banner in the shape of a periodical sheet which is to be issued monthly at New-Haven. They have some negative qualities, and some positive. One of their negations, for which they take to themselves great credit, is that they are not a sect, and another is that they are not yet strong enough to form a sect: their number at the New-Haven Seminary being confined to three, We hope they will never lose these two points of their perfection; in other words, that they will so far restrain their vagaries as not to compel the Churches to which they belong to cut them off and turn them into a stagnant and unhealthy pool, But they have some positive qualities, and noxious ones they are. They "verily believe, and unblushingly maintain that they are free from sin." So much for their humility. They believe "that sinners," that is, those who are not free from sin, "are not Christians." So much for their charity. They boast that their doctrines are "the legitimate product of the New-England divinity;" an honor which they may have and welcome. "Who does not know," they ask, "that theology, as renovated and redeemed from the contradictions and absurdities of former ages, by such spirits as Beecher and Taylor, and their associates, forms the stepping-stone to the doctrine of perfection? We have been taught in their schools that sin lies wholly in the will, and that man as a free agent possesses adequate ability, independent of gracious aid, to render perfect obedience to the moral law;—in other words to be a *perfectionist*."

But these are mere sparks—now comes the blaze:

"After the days of Wesley and Whitefield, the spirit of reform seems to have left the old world and alighted in the new. Here in New-England, Mr. Nettleton, catching the inspiration of his predecessors, and uniting thereto the wisdom of the serpent in gaining access to the impenitent heart, led on the battle of the LORD over the fields where Whitefield and Edwards had trod, gaining new conquests and maturing and elevating the revival standard of former years. Now another light appeared. In western New-York a voice was heard of one crying in the wilderness, 'Prepare ye the way of the LORD and make straight his paths.' Mr. Finney, the John Baptist of the 19th century, with the zeal and spirit of his prototype, went forth preaching repentance. His theme was the burning law of GOD, and man's perfect ability, as a free moral agent, aside from any thing else, to render thereto perfect obedience. I am not alone in believing that Mr. Finney, together with those who caught their fire from his altar, accomplished the last great reform before the coming of the Messiah with his reign. The soil over which he passed appeared to have lost that vitality in the production of the harvest of his gathering, which no application of stimulants could restore. It required thorough regeneration, a new creation, to give it life. Take a survey, my brother, of middle and western New-York, where the energy of his administration was exerted with its most intense rigor, and the moral death which has fastened upon the Churches in despite of many vigorous efforts at relief, tells you in tones too distinct to be mistaken, that the ushering in of a NEW DISPENSATION is the only remedy adequate to the disease."

A glorious specimen truly of "the spirit of reform." In another passage all the Reformed Churches are said to be overrun with popery, and to need re-reforming. We suppose next the Bible itself must be reformed. To reason with such "elixir of moonshine" is useless.

"What pity it is that sun and moon
Are placed so very high,
That no presuming hand can reach
And pluck them from the sky.

"If 't were not so, we cannot doubt
That some presuming ass
Would soon propose to snuff them out,
And light the world with gas."

MASSACHUSETTS.—We have received the Journal of the Proceedings of the Convention in the Diocese of Massachusetts, held at St. John's Church, Northampton, in June last. From the abstract of the parochial reports it appears that there are 35 churches and 28 officiating ministers. The whole number of communicants in the Diocese is 1871. The sacrament of Baptism has been administered to 341 infants and 77 adults, and the rite of Confirmation to 139 persons. The number of Sunday Scholars is 2002. The number of Missionary Societies is 29, and the amount of missionary contributions is $2811 42.

The next annual meeting of the Convention is to be held at Pittsfield, Berkshire county. The Rev. John S. Stone, Rector of St. Paul's Church, Boston, is to preach the Convention sermon, or in case of his failure, the Rev. J. M. Wainwright, D. D., Rector of Trinity Church, Boston.

WE find the following item of intelligence in the Barbadian. A subsequent paper adds: "We have since received information that the said valuable, and as it ought to be considered most precious gift, will arrive here about Christmas, there not being time to get so large a number of copies printed and bound in time to be presented to the negroes on the 1st of August."

Tidings of great Joy to the Negro Population of the British West-India Colonies.—The Bible Society in England have come to the determination of sending out to these colonies ONE HUNDRED THOUSAND New Testaments and Psalters, to be presented to every slave on his or her being free, who can read, or is being taught to read. It is expected they will be here by the 1st of August.

In our last files of the Barbadian fears were expressed as to the conduct of the negro population on the 1st of August, the day on which they were set at liberty. It was expected that the day would be made one of religious observance. This course was adopted in Bermuda. A form of prayer appropriate to the occasion was prescribed by the Archdeacon, the Bishop being at the time in London; sermons were preached and divine service performed in all the parish churches throughout the Island.

IMPARTIAL TESTIMONY.—The New-York American, referring to "a political festival" celebrated on a Sunday at New-Orleans, says, in explanation, "Catholic usages prevail there; and these, it is known, tolerate what among us would be considered a desecration of that holy day."

ST. LUKE'S CHURCH.—A notice of the institution of the Rev. J. M. Forbes is contained in another column.

Manly Piety, in its Spirit. By ROBERT PHILIP, of Maberly Chapel. "A man of understanding is of an excellent spirit."—*Solomon.* New-York: Published by John Wiley, Leavitt, Lord & Co., and N. & J. White. 1834. 18mo. pp. 215.

THE pages of Mr. Philip exemplify the spirit of manly piety which he advocates. He every where aims to bring his reader to an elightened avowal of Christian principles and consistent discharge of Christian duties. The work combines compression with clearness. The style is for the most part sententious and antithetical, yet occasionally discursive and glowing. The fancy of the author is kept within the bounds of reason; an instance of which occurs, page 153, where he shows the correctness of the following beautiful simile: "When mighty minds become mercy seats to the world, like the ancient mercy seat of the temple, they are guarded by cherubims, and enshrined by the Divine presence: no cloud but the cloud of glory can settle upon it."

Letters on Practical Subjects to a Daughter. By WILLIAM B. SPRAGUE, D. D., pastor of the second Presbyterian Church in Albany. Third American edition revised and enlarged. New-York: D. Appleton & Co., 200 Broadway. 1834. 12mo. pp. 281.

THIS is an improved edition of a good and popular work. The topics of the several letters are well chosen and discussed with much discrimination, in a clear and vigorous style, and in a spirit of manly and decided piety. It is stated in the preface that a spurious edition of the work has been published under the title of "The Daughter's Own Book," in which such parts were omitted "as would be likely to offend Unitarians."

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 14, Constantia, Oswego county, Ordination, A. M., Confirmation, P. M.: 17, Morristown, St. Lawrence county, Consecration, A. M., Confirmation, P. M.

Nineteenth Sunday after Trinity, October 5, St. Ann's Church, New-York.

Where there are to be Ordinations, the clergy are expected to see that the requisite number of Presbyters—two at least—are in attendance.

BISHOP BROWNELL'S VISITATIONS.

September 14—Watertown; 15, Woodbury, at 3 o'clock, P. M.; 16, Newtown, at 3 o'clock, P. M.; 17 and 18, Reading; 19, Monroe, at 3 o'clock, P. M.; 20, St. James, (Newtown,) at 11 o'clock, A. M.

September 21—Huntington, at 10½, A. M.; and Derby, at 3, P. M.; 22, Humphreysville (ordination), at 3 o'clock, P. M.; 23, Bethany (ordination), at 3 o'clock, P. M.; 24, Salem Bridge, at 3 o'clock, P. M.; 25, Waterbury, at 3 o'clock, P. M.; 26, Wolcott, at 3 o'clock, P. M.

October 5—Middletown, in the morning, and Chatham in the afternoon; 10, New-Haven, at 3 o'clock, P. M.; 11, Northford, at 3 o'clock, P. M.

October 12—Wallingford; 13, Stratford, at 3 o'clock, P. M.; 14, Bridgeport (convention); 16, Trumbull, at 3 o'clock, P. M.; 17, Milford, at 3 o'clock, P. M.; 18, Hampden, at 3 o'clock, P. M.

N. B.—During the Bishop's visit at Reading, there will be a Convocation of the clergy of Fairfield county. The new Church in Reading will be consecrated on that occasion.

EPISCOPAL ACTS, *By the Bishop of this Diocese.*—Saturday, August 30, consecrated St. Paul's Church, Angelica, Alleghany county. The morning prayer was read by the Rev. William W. Bostwick, of Hammond's Port, assisted by the Rev. Thomas Meachem, of Hunt's Hollow, who read the lessons. There were also present, the Rev. Lewis Thibou, jun., Deacon, the Missionary at Angelica, and the Rev. George S. Porter, of Fredonia.

In the afternoon of the same day, confirmed 21 in the same church.

Protestant Church in Turkey.—The following statement which we copy from the London Patriot, appears worthy of confidence, and uncommonly interesting. A community of Protestant Christians, in the very centre of European darkness, Turkish, Greek, and Papal, may yet prove as important as interesting.

It is perhaps not generally known that in that adjunct to the Turkish dominions, the province of Wallachia, principally inhabited by Christians professing the Greek Church, there has for many years existed a small body of persons professing the principles of the Reformed religion. They are principally descended from Hungarian Protestants, who accompanied Prince Rakotzy from the year 1690 to 1692. Their number has however been increased by the accession of some other emigrants. Although unsettled in their abode, and almost totally deprived of the benefits of religious and other instruction, it appears that they retained their adherence to the principles of the Reformation till the year 1815, when Emeric Schukei, a pastor among an interesting body of Hungarian Protestants,* was induced by Christian sympathy with the forlorn condition of those who were connected with him both by religion and race in Wallachia, to leave his country, and abandoning every thing else, to devote himself to their moral and religious improvement. He has had great difficulties to encounter from the unhappy circumstances in which that portion of Europe has of late years been involved, among which may be mentioned first a revolution, then war, four visitations of the plague, and lastly, the ravages of the cholera. Aided by the contributions of European ambassadors at the courts of Constantinople and Smyrna, as well as those of some benevolent individuals in Transylvania and Hungary; Emeric Schukei has been enabled to procure ground for the site of a church, and also so far to complete its erection as to fit it to receive his congregation, now raised to 800 individuals, although the building is not yet finished; very much therefore yet remains to be done among this body of Protestants. Their principal wants are schools and school apparatus for children of both sexes; and the means of defraying the expenses of a master and mistress; and also a burial-ground, for which the piece of ground attached to the church is inadequate. With the hope of obtaining funds for these purposes, which he was unable to raise among his poor little flock, Emeric Schukei determined again to leave his home, and personally solicit the support of the professors and friends of the Protestant religion in different parts of Europe. In furtherance of this object he was furnished with satisfactory testimonials from our own consul, as well as from the representatives of other European powers in his own country; and he has also brought with him letters of introduction from several respectable individuals known in this country. Although he has met kindness and support in Hungary, Prussia, Holland, and other countries through which he passed before coming to England, and has already received in this country the cordial encouragement of the King and Queen, the Duke of Sussex, the Duke and Dutchess of Gloucester, the Dutchess of Kent, and other members of the royal family; and also of the Archbishops of Canterbury and York, and the Bishops of Durham, London, Bangor, and Llandaff, &c.; the total amount of the subscriptions which he has yet received is very small and inadequate to the object in view. This is very much to be attributed to the fact, that Emeric Schukei's ignorance of our language, as well as of French, conjoined with his retiring and unobtrusive habits, are unfavorable to his speedily obtaining that numerous and extensive support which the merits of his case, the validity of his recommendations, and the illustrious character of his patronage, might reasonably lead to expect for him.

It is a remarkable circumstance that among the converts who have joined the body of Christians under Emeric Schukei's pastoral instruction, are 15 Jews, of whose sincerity there is no reason to doubt, since there was no temporal inducement to lead them to the change which they have made.—*London Patriot.*

* For a short and interesting account of the Protestants in Hungary, see Walsh's Narrative of a Journey over Land from Constantinople.

Marriage Licenses.—The Nova Scotia Gazette furt nishes the formal notice of his Majesty's assent to the acrelating to Marriage Licenses, passed in 1832, which empowers the Executive to "direct licenses to the duly ordained and settled ministers of any congregation of Christians in the Province, dissenting from the Church of England, authorizing such persons to solemnize marriage without publication of banns, according to the form of the Church or religious persuasion to which they belong, in the same manner as licenses are now granted to clergymen of the Established Church."—*Episc. Rec.*

Canada.—The religious condition of the British colonies, and especially of Canada, is beginning to attract the attention of the British Congregationalists as it ought, In April last, Rev. W. B. Collyer, D. D., LL. D., preached on this subject, by appointment, before the monthly association of Congregational churches and pastors in London. The Congregational and Evangelical Magazines have taken up the subject in earnest. An agency for receiving contributions in aid of the Canada Education and Home Missionary Society has been established in Edinburgh. A direct and earnest appeal is made to the Congregational Union of England and Wales to engage in the work. Several letters from Canada, containing statements of facts with which our readers are already familiar, are published. And, on the whole, operations, such as are needed, seem about to begin.

The English delegates, Rev. Drs. Reed and Matheson, have visited Canada, which we trust, will be of great use in giving energy and a right direction to these efforts.—*Boston Recorder.*

Church of Scotland.—Tuesday the 27th ult., the General Assembly of the Church of Scotland came to the important decision, by a majority of 184 to 138, "That it is a fundamental law of the Church, that no pastor shall be intruded on any congregation contrary to the will of the people." By this decision, the right of patronage in that country is virtually *abolished.* The patron still retains, indeed, the right of presentation, but it is a presentation subject to the *veto* of the majority of "the male heads of families, members of the vacant congregation, and in full communion with the Church, who may exercise it without being required to assign any reason." The congregation will, therefore, henceforward have a negative voice, a power of rejection, more direct than is now enjoyed by the members of the Wesleyan Methodist body in England, or the communicants in those places of dissenting worship, where the *right of presentation is vested in irresponsible trustees!* Such a *veto* is tantamount to the right of election; and its effect will be to make the value of advowsons, which have always fetched a good price in the Scotch market, fall to zero. Yet, there was no attempt made to resist this grand and sweeping measure of ecclesiastical reform, by the plea of "vested rights," or the charge of spoliation. The motion was introduced and ably supported by Lord Moncrief, son of the late Rev. Sir Henry Moncrief, one of the best men and most distinguished ministers of the Scottish Establishment. The success of the motion, the *Times* ascribes to the consequence of the previous Burgh Reform. Last year, a similar proposition, brought forward by Dr. Chalmers, was defeated chiefly by the lay elders, who are sent to the Assembly by boroughs as well as by presbyteries; and it is only in consequence of borough reform, which has changed the auspices under which they have hitherto been elected, that the present measure of church reform has been carried.

The change which the adoption of this new principle will introduce into the working of the Scottish Establishment, cannot but be most beneficial to the general interests of religon. Its tendency will be, to raise the standard of ministerial qualification, and at least to check the gross abuses connected with the abolished system of patronage. Whether the results will be so marked and decisive as to realize the sanguine anticipation of those friends of the Kirk, who think that it will prevent the progress of dissent, and even bring back dissenters into her bosom, we must be allowed to doubt. We must still believe that the scriptural plan of making the support of the teacher depend upon the contributions of the taught, is the only effectual way to drive hirelings out of the Church. But we hail this measure of church reform as a restoration to the people of a sacred right, and as the removal of the greatest obstacle to the remedy of all other abuses, because it removes the cause for which other abuses have been perpetuated.—*London Patriot,*

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

September 8, 1834.—THE Canonical Certificate was this day granted and signed in favor respectively of Rev. Erastus Spalding, Rev. Thomas Morris, Rev. Timothy Minor, and Rev. Lewis Thibou, jun., applicants for Priests' Orders; and of James M. Fenn, applying to be admitted a Candidate for Holy Orders.

W. CREIGHTON, *Secretary.*

INSTITUTION.

ON Friday, the 19th instant, the Rev. JOHN MURRAY FORBES will be instituted into the rectorship of St. Luke's Church in this city, by the Right Rev. Bishop of the Diocese. Services to commence at half past 10, A. M.

TRINITY CHURCH, PRINCETON,

BY Divine permission, will be consecrated to the public worship of ALMIGHTY GOD, by the Bishop of the Diocese of New-Jersey, on Tuesday, the 23d day of September, The services will commence precisely at *eleven* o'clock, A. M. The attendance of the clergy, and of the friends of the Church, is affectionately requested.

CHARLES STEADMAN, J. J. DUNN, } *Wardens.*
JOHN POTTER, R. F. STOCKTON, R. S. FIELD, C. W. TAYLOR, C. H. VANCLEVE, } *Vestrymen.*

Princeton, Sept. 1, 1834.

NOTICE.

PERSONS disposed to contribute to the relief of the Parish of the Nativity, whose necessities have already been made known, will please send their donations to W. F. Walker, corner of Tenth-street and Avenue D, or cause them to be left for him at the Protestant Episcopal Press, or with Francis Tomes, jun., No. 6 Maiden-lane.

W. F. WALKER,
For Church of the Nativity.

Sept. 6, 1834.

UNION PLACE SUNDAY SCHOOL.

THE funds for the support of this School, being now completely exhausted, any contributions for the same will be received and appropriated by the subscriber, as Treasurer for the School. The number of children now religiously instructed in it, is between 50 and 60; and the room is regularly opened for divine worship and preaching at the usual hour on Sunday Morning.

JOHN MCVICKAR.

New-York, June 23, 1834.

Calendar.

SEPTEMBER.

14.—16th Sunday after Trinity.
17, 19, 20.—Ember-Days.
21.—17th Sunday after Trinity, and St. Matthew.
28.—18th Sunday after Trinity.
29.—St. Michael and All Angels.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

SINCE his acknowledgment in the Churchman of the 30th August, the local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, has received from the ladies of the Missionary Association of St. Michael's Church, Litchfield, Conn., of which the Rev. Samuel Fuller, jun., is Rector, a box of sundries for the Green Bay Mission, valued at *sixty-six dollars and nineteen cents:* of which *four dollars and fifty cents* are from the ladies of the Church at Bradleyville. ☞ The box has been forwarded to its destination.

JAMES SWORDS, *Agent, &c.*

Sept. 10, 1834.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:

From a member of the Society to constitute Rev. Wm. Richmond a patron, - - - - -	$100 00
From D. W. Townsend, the collections at the Church of the Epiphany, from July 1st to September 8th, ...	69 14
	$169 14

LEWIS PHILLIPS, *Treasurer,*
At the office of the Howard Insurance Company,
No. 54 Wall-street.

CHURCH OF THE NATIVITY.

THE subscriber acknowledges the receipt of *five dollars* from a friend of the Church, through the Protestant Episcopal Press, for the Church of the Nativity.

W. F. WALKER.

Sept. 9, 1834.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following sums, viz.

Prom Mrs. Mary E. Curtis, late Treasurer of Grace Church Education Society, to endow a Scholarship, by the name of the "Wainwright Scholarship of Grace Church, in the City of New-York,"	$2500 00
And to purchase books for the use of the scholar,	42 63
	$2542 63

EDWARD R. JONES, *Treasurer.*

Sept. 9, 1834.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 11th, from the following persons, viz.:—

John C. Pechin, 2—Rev. Isaac Pardee—Postmaster, Broome—S. Wadsworth—J. Welsh—O. Steele—Thomas Bonsall—James Williams—E. R. Deus, *with remit.*—Postmaster, Preston-Hollow—Marshal & Brown—Rev. G. McIlhenny, *with remit.*—J. Cutler—Rev. J. M. Tappan—F. J. B. Skinner, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

John C. Pechin—Rev. J. M. Garfield—J. D. Winslow—St, Paul's Church, Waddington, N. Y.—Rev. J. W. Dowdney.

BISHOP MEAD'S FAMILY PRAYER.

JUST received, FAMILY PRAYERS, collected from the sacred Scriptures, the Book of Common Prayer, and the Works of Bishop Wilson. By the Right Rev. William Mead, D. D., Assistant Bishop of Virginia. For sale at the Press, 46 Lumber-street.

THE BIBLE COMPANION.

Just Published and for Sale at the Sunday School Depository, THE BIBLE COMPANION; with Questions; designed for the higher Classes in Sunday Schools. In Two Parts. *Both Parts are published.*

BOARDING AND DAY SCHOOL.

MRS. J. R. GREENE'S *Boarding and Day School for Young Ladies,* No. 61 Murray-street, facing College-Green, was reopened on Monday, the 1st of September, for the reception of pupils.

References—Rev. John McVickar, D. D., Rev. Henry Anthon, D. D., Rev. J. F. Schroeder, Hon., Albert Gallatin.

Sept. 6, 1834. 3t

NEW-HAVEN BOARDING SCHOOL.

MISS GILBERT and MISS EDWARDS having removed their Boarding-School to New-Haven, give notice that the first term commences on the 17th September. They have taken a new and commodious house in a pleasant part of the town, not remote from the lecture rooms, and contemplate giving their pupils the peculiar advantages of the place, superadded to the usual course of instruction.

Their Bill of Terms, with the names of parents and friends, to whom reference is made, may be had on application either to them there, or at the respective book-stores of Messrs. Swords, Stanford & Co., Francis, and Lockwood, Broadway.

August 18 1834. 4w

The Martyr.

THE iron chain hath bound him
Which mercy never broke;
The echoes sleep around him,
Which gladness never woke;
No bright ray cheers his dungeon gloom,
Meet prelude to the darker tomb!

His young bride knelt imploring,—
They reck'd not of her prayer;—
His aged sire was pouring
The plaints of wild despair:—
In vain—they dragg'd him to his cell,
Scarce might he pause to breathe "Farewell."

Yet calmly is he sleeping
On earth his only bed;
While armed guards are keeping
Their vigil o'er his head;
And voices through the midnight gloom,
And hurrying steps proclaim his doom.

A tyrant's wrath enchains him
To die the death of shame;
The only guilt that stains him,—
He bears a Christian's name;
That name—unhonor'd—unforgiven—
So loathed by man—so loved of Heaven!

Now joyous morn is breaking
Bright o'er the empurpled sky;
The fetter'd captive, waking,
Remembers death is nigh:—
Yet his firm air, and placid brow,
Nor signs of doubt nor dread avow.

A quenchless hope shall cheer him
In nature's weakest hour;
His LORD is ever near him,
With arm of matchless power:—
And guilt may fear,—or falsehood fly—
The faithful Christian dares to die.

One prayer for her, the dearest,
His own beloved bride,
In peril's hour the nearest,
And firmest at his side:—
Then on without a tear or sigh,
On to the scene of agony!

But soon shall he awaken,
On realms more bright and fair:
Here lone,—though not forsaken,—
By angels welcomed there.
Where, Death, shall then thy triumph be,
And where, O Grave, thy victory?

Protestant Episcopalian.

CHURCH DOCUMENTS.

BISHOP DOANE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-JERSEY.

(Continued from page 724.)

From Shrewsbury, Mr. Finch carried me on Monday morning to Freehold; to which place, the Rev. Mr. Ward had come to meet me. Here I preached in St. Peter's Church, and confirmed *five* persons. Since my former visit, the opinion which I expressed in my last address, that the services of a clergyman ought to be, and might be secured here, has been acted on. The Rev. Samuel Edwin Arnold, late of the Diocese of New-York, having been elected principal of the Academy, has taken the pastoral charge of St. Peter's Church. His services as an instructer I am informed, give great satisfaction. His desires for the spiritual improvement of the people, I know, are ardent, and he has exerted himself with much success. Long established habits of negligence of the support of Christian ordinances are hard to be overcome. I regret to say, that thus far I have received no answer from the wardens to an overture which I made to them some months since, to contribute *fifty* dollars to Mr. Arnold's support, from the "Offerings of the Church," on condition that they would raise *one hundred and fifty*. I cannot believe that they will not accede to it before the end of the year. If they do, they will secure the services of a devoted pastor. If they do not, it can be no matter of surprise if Mr. Arnold, discouraged by their apparent want of interest, should seek another field of duty. It is my earnest wish that he may remain.*

From Freehold, I was carried by Mr. Ward to Spotswood, where I preached in the evening; and again on Tuesday morning, when I confirmed *nine* persons. Mr. Ward's labors here are assiduous, and productive of encouraging results. The congregation, however, is small; and he has thus far been obliged to occupy himself partially in the instruction of a school. This is to be regretted, as Mr. Ward's peculiar qualifications for pastoral intercourse are thus, in some degree, lost to the Church. His spirit, however, is not thus repressed. He had scarcely ceased to go as Missionary to Freehold, when he commenced the performance at South Amboy. Here, chiefly by the enlightened Christian liberality of a single family, a school-house has been erected, which is also to be used as a place of worship. In the afternoon I had the satisfaction of performing the first service in it, and preaching. It was an expressive testimony which the Jews bore to the centurion's love for their nation, that he had built them a synagogue. It would be well if in other places, as in South Amboy, the precedent were followed. Men of wealth and influence should remember their accountability. They that honor GOD, will be honored by him. The blessings which may result to a community, from establishing in it the means of grace, are incalculable. The blackness of darkness which must exist without it, is fearful to think of.

On Thursday, July 4, I laid the corner stone of Trinity Church, in the borough of Princeton, several of the clergy of the diocese being present and assisting, and with them, my much esteemed friend, the Rev. Mr. Bayard, Rector of St. Clement's Church, New-York. The day was most auspicious, a large and respectable company of persons paid the strictest attention to the devotional services, and to the address. Nor should the courtesy of the military company on parade that day, be unnoticed, whose part in the procession, with the appropriate music of their excellent band, added not a little to the interest of the occasion. I am most happy in being able to say that the progress of this noble enterprise has thus far been "according to this beginning." The church, a beautiful stone edifice, is in rapid progress toward completion; and will be prepared for consecration, if GOD permit, in little more than a year from the laying of the corner-stone. The good-will of the whole community toward the undertaking, continues still to be manifested in unequivocal expressions, and the prospect is as full of encouragement, as our hearts could desire. That the Church in this instance, also, is largely indebted to individual energy and beneficence, takes nothing from our obligations of acknowledgment to GOD, "of *whose only gift* it cometh that his faithful people do unto him true and laudable service." The consecration of Trinity Church, of which due notice will be given, will, I trust, be regarded by the friends of the Church, and especially by the clergy, an occasion of no common interest. The establishment there of an able and faithful clergyman of our Church will, I am sure, be found of the most beneficial influence, not only to the people of his charge, but to the venerable literary institution which now flourishes there, and to the best interests of learning and of religion.

On Sunday, July 7, at the especial instance of my long loved friend and brother, the Rt. Rev. Dr. Brownell, I was present in Christ Church, Hartford, at the ordination of five deacons, and preached the sermon. I was the more willing to perform this service, as the young gentlemen then to be ordained, (one of whom, the Rev. Mr. Starr, is now a clergyman of this Diocese,) had been my pupils, during my connection as professor with Washington College; and because I wished to declare thus publicly, my interest in that important institution. It is greatly to be wished that Episcopalians were duly sensible of the duty and wisdom of sustaining their own seminaries of learning. There is no denomination of Christians on whom the obligation to do so is so strongly incumbent, none who possess the means of doing it so effectually, and not one that is so negligent. It ought not so to be. I am happy in being able to record my opinion that Washington College is worthy of their most liberal patronage.

On Wednesday, July 10, I preached in the afternoon, in St. Peter's Church, Perth Amboy, and confirmed *nine* persons. In the evening, I preached a second time.

On Thursday evening, July 11, I preached in Trinity Church, Newark.

On Sunday morning, July 14, in Christ Church, Newton, after baptizing the Rector's infant child, I preached, and confirmed *twenty-five* persons; and, in the afternoon, preached again. The favorable impressions of my first visit here were abundantly confirmed. The Rector is even now beginning to realize the promise made to him who is "faithful over a few things." There has not often been a beginning with less promise. There are seldom seen better evidences than now exist, of temporal and spiritual health. These things will, I doubt not, increase still more and abound, when Mr. Dunn, as he expressed to me his intention soon to do, shall have retired in part from the charge of the school, which for many years was indispensible to his support.

On Monday, July 15, Mr. Dunn carried me to Johnsonsburgh; where, in the afternoon, I preached in Christ Church. Here we met the Rev. Mr. Jaques. Under his auspices, with the divine blessing, there is good reason to hope, that the regular services of the Church may ere long be restored to this forsaken sanctuary. There are a few in the vicinity who desire it. It is no small part of Christian duty to "strengthen the things which remain, which are ready to die." It is an error too common, to give them up as "dead already."

In the evening, at the house of Mrs. Curlis, a venerable member of the Church, confined to her bed by sickness, the neighbors were collected, to whom I preached; and several of whom participated with her in the communion of the sick.

On Tuesday, July 16, I was accompanied by Mr. Dunn and Mr. Jaques, to Hope, where, in the house of E. H. Swayze, Esq., I preached and confirmed *five* persons; and, in the afternoon, preached again. The little flock at this place have not yet been enabled to complete the erection of St. Luke's Church. Peculiar difficulties have embarassed their progress. They have received aid, however, and encouragement from various sources, within and without the Diocese; and will ere long, I trust, reap the reward of their faith and patience. Their zeal in the service of GOD will not, I am sure, be left without the blessing, in *due* time, "if they faint not."

On Wednesday, July 17, we continued our journey to Knowlton; where I preached, in the morning, in St. ames' Church, confirmed *three* persons, and administered the holy communion. There is a people here who take much interest in the word and ordinances. They propose very soon erecting a new church in the place of the old edifice, which needs repair. Without designing any thing like discouragement, my advice, in all such cases is, to count the cost. Debt is disastrous enough to individuals, but destructive to churches. Where there is ability, let it be exerted in the erecting and beautifying of temples to the honor of its divine and glorious giver. Where a debt must be incurred, or the support of the minister straitened, let a plain edifice be erected, if there be none. If there be an old one, continue still to use it a little longer. They who are drawn by the beauty of the edifice are scarcely worth drawing. It is the Saviour lifted up, that is to draw men effectually; and this may be done in the simplest church, as well as in the most costly. Able and faithful ministers are GOD's chief instruments in saving souls. Let them be prepared for the work, and sustained in it; and, with GOD's blessing, they will find churches or make them. The Rev. Mr. Jaques continues his very useful labors in this region; dividing his time between Hope and Knowlton, with a monthly visit to Johnsonsburgh.

On Thursday, July 18, we arrived at Belvidere, where I preached in the morning in the court-house, and confirmed *two* persons; preaching again in the afternoon. On Friday, July 19, accompanied still by the Rev. Messrs. Dunn and Jaques, and also by the Rev. Mr. Beasley, of the Diocese of Pennsylvania, and the Rev. Mr. Freeman, of the Diocese of New-York, who had met us at Belvidere, I visited Harmony; where I preached in the Lutheran meeting-house. Mr. Freeman having brought letters dimissory from the Bishop of the Diocese of New-York, has been officiating, since August 11, as missionary in this region; performing services chiefly at Belvidere, and occasionally visiting Dover, New-Hampton, and Harmony. The expectations entertained in regard to the last named place, have not been fully realized. At Dover, there is more encouragement. At Belvidere, measures were in progress for the erection of a church, when adverse circumstances occurred to delay the enterprise. A parish has been duly organized by the name of Zion Church. A generous individual will present the ground for the building in a most desirable part of the town, whenever the determination to build shall be carried into effect. And every thing seems to be nearly in readiness for the accomplishment, in that beautiful village, of our best wishes for the Church.

On Saturday, Mr. Jaques carried me to Alexandria, where, on Sunday, I preached in the morning, in the old Church of St. Thomas, and in the afternoon lectured to a few persons, in a vacant room in Quakertown. St. Thomas' Church, from the inconvenience of its situation, has suffered much disadvantage. The Rev. Mr. Douglas, who met me here, comes, once in six weeks, forty miles, from his residence at Piscataway, to visit it. Of course, its condition, faithful and self-denying as his services are, cannot be prosperous. At Clinton, a flourishing village, about six miles distant, and at Sydney, about the same distance, a much larger congregation might be gathered. A small church might, I think, be erected at one or both these places, at which regular services should be performed alternately with those at St. Thomas'. The great want in the case is a resident clergyman. In traversing this beautiful and fertile region, presenting some of the most delightful prospects that I have ever seen, several points presented themselves to my attention, to which missionaries might most profitably be appointed. I am not without hopes, that before another Convention, the beginning of improvement may be made. Should the plan recommended for increasing the missionary revenues of the Church be suitably taken up by the churches, the result desired may soon be realized. "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest!"

On Saturday, July 27, having been long enough at home to attend the last moments of my venerated friend, the Rev. Dr. Wharton, and perform the last offices at his interment, I visited St. Stephen's Church, Mullica Hill, where I preached both in the morning and afternoon.

On Sunday, July 28, I preached in the morning in Trinity Church, Swedesborough, and confirmed *eleven* persons,—in the afternoon, in St. Peter's Church, Berkley, where I confirmed *four* persons,—and, in the evening, preached again in Trinity Church, Swedesborough.

On Tuesday, July 30, I visited Princeton, and preached, the second time, by the kind permission of the proper authorities, in the Presbyterian Church.

On Sunday, September 8, I preached twice in St. Andrew's Church, Mount Holly, and confirmed *seven* persons. I was carried to Mount Holly by Mr. Bennett, from whom I have formerly received similar attention.

On Sunday, September 22, I preached twice in St. Michael's Church, Trenton, and confirmed *eight* persons. The debt which has so long depressed this parish, is now, by the zealous exertions of the Rector, nearly paid off, and will soon be extinguished.

On Tuesday, October 1, I attended, at New-Brunswick, the annual meeting of the Episcopal Society for the Promotion of Christian Knowledge and Piety. It was my first attendance; and I was much pleased with the plan of the Society, which, in a quiet way, has done much good. Its annual income, of about $150, was appropriated to various useful purposes. Among the most useful, was a donation toward carrying into effect a resolution to furnish the student on the Bishop Croes scholarship in the General Theological Seminary, with a library of text books, and books of reference. In the evening I preached in Christ Church.

On Thursday, October 3, I was present at the opening of the Annual Convention of the Diocese of New-York; and on the following Sunday, at the request of my right reverend brother and friend, the Bishop of that Diocese, I preached a sermon in St. John's Chapel, in the city of New-York, on occasion of the ordination of a presbyter.

In the afternoon of that day, and again on the morning of Sunday, November 10, I preached in the chapel occupied by the congregation of St. Matthew's Church, Jersey City. It gives me very great pleasure to state, that my excellent brother, the Rector of St. Matthew's, has lately had his heart encouraged and his hands strengthened, by a liberal donation toward the completion of the edifice, for the erection of which he has so zealously exerted himself, from that munificent mother and patroness of the Churches, Trinity Church, in the city of New-York. I have had intimate opportunities of witnessing the great amount of benevolence exercised by that venerable corporation, and can bear strong testimony to the soundness of judgment and impartiality with which, under all the circumstances, her office of almoner to the LORD is discharged.

On Saturday evening, December 7, I preached at Moorestown, in the Methodist Meeting-house; and on the following day, in the morning, in St. Mary's Church, Colestown, and, in the afternoon, in the room occupied temporarily by the congregation of St. Paul's Church, Camden.

On Sunday, December 15, I preached three times in St. John's Church, Elizabethtown, being then vacant.

On the evening of Monday, December 23, I fulfilled my first appointment at Bordentown, preaching, by permission, in the Baptist Meeting-house. Finding the people there well disposed toward the Church, and desirous of further acquaintance with her services, I continued to preach there through the winter, on alternate Monday evenings, and had the pleasure to observe a continual increase in the favorable dispositions which were manifested at first. On the 23d day of April, service was performed there twice at my request, by the Rev. Mr. Holmes, Rector of St. Mark's Church, Orange, it being the first trial of our strength on Sunday. By the kindness of the Methodist congregation, the use of their pulpit was offered, and Mr. Holmes' very acceptable ministrations were well attended. There has been service performed there regularly, on alternate Sundays, by the Rev. Dr. Williams, the Rev. Mr. Hooker, and myself, until the present time, and with increasing interest and favor. It would not, however, be practicable at present to obtain the entire support of a clergyman from that place. What I have recommended to the friends of the Church there, is the establishment of a boarding and day school, under the direction of an Episcopal clergyman, who for the present should also supply them with clerical services. I have conferred with them several times on this subject; and a few gentlemen have with great spirit authorized me to offer to a suitable person who will undertake the enterprise, a guaranty of support so liberal as to render his success beyond a question. There is certainly no place in the whole country better fitted for the establishment and support of schools and seminaries of learning than Bordentown. Most beautiful for situation, proverbial for health, at the head of steam-boat navigation on the Delaware, and accessible twice in every day from New-York and from Philadelphia, the ground has but to be broken to ensure the most abundant harvest. There is in the community there both the will and the means to give energy to the undertaking on which their hearts are set, and the establishment of the Church among them will thus, with GOD's blessing, be secured.

(To be continued.)

* From information received at the Convention, I am encouraged to believe, that the people of Freehold will make such efforts as will retain Mr. Arnold.

MISSIONS.

IN our last we acknowledged the receipt of the Third Annual Report of the Society of the Church in Upper Canada for Propagating the Gospel among the Indians and Destitute Settlers. We now give extracts from the report, in the belief, to adapt to our purpose the words of the Committee, that the friends of missions "may discover in the results of the Society new and powerful considerations to engage them yet more warmly in missionary objects."

Mr. (now the Rev. W.) McMurray, whose departure from York to assume the duties of the mission to the Indians, at the Sault St. Marie, (situate between the Lakes Huron and Superior,) was communicated at the last anniversary, arrived at his station 19th of October, 1832. At a council of the Indians, held on the 30th of the same month, he made known his errand by delivering the address prepared by the Society to insure his proper reception and introduction to the charge. Great satisfaction was manifested by the chiefs in attendance, including all those of the Ogibway nation, at the reading of this address. 'They themselves,' they stated in reply, 'would be obliged to go to their hunting grounds, whence they would not be able to return till spring, but they would readily send their children to school during the interval; and in the event of their Great Father providing them with the necessary accommodations for themselves and their teacher, they intimated their willingness to abandon their roving habits, and follow the pursuits of agriculture and civilized life under his direction. After a reception so auspicious, Mr. McMurray made the necessary preparations for opening his school on the 12th of November. The Indians kept their word and sent a few of their children. By daily accessions of two, or more, the scholars on the 23d of December amounted to twenty-four. Its re-opening, on the 21st of January, was marked by an addition to the numbers; and Mr. McMurray adverts with pleasure to the singular quickness discovered by some of the children in the acquisition of the usual elementary instruction of schools. On the 14th of November, sixteen days after his arrival, Mr. McMurray, by aid of an interpreter provided by the Society, preached to an assembly of thirty persons, chiefly Indians. On the 25th, a considerable increase was visible in the attendance; and on Sunday, 10th of January, fifty persons assembled for divine worship. "A sight at which I felt so pleased," says the Missionary in his journal, "that I am determined to pursue with increased diligence this glorious work." On the next Sabbath eighty persons united in the service of the Church. Upon this and other similar occasions, Mr. McMurray presented his hearers with easy explanations of some of the parables, a portion of holy writ, in which the Indians take the most eager delight; and which seems to have been peculiarly designed by the great Teacher, "who would have all men to be saved and come to the knowledge of him," for such a description of hearers.

It was also his method, after concluding his address, to engage some Christian Indian present, whom he considered qualified for the task, in prayer; and the Committee will leave a Christian Society to conceive with what effect this simple but touching exercise, succeeded with a hymn chanted in the well known melody of Indian chorus, must have been attended. The emotion with which the teacher himself beheld it is feelingly described in his journal. From this it also appears that meetings for religious worship were held twice on the Sabbath, and on Thursday evenings regularly, under his superintendence; and when the Indians, toward the middle of March, took their departure for the *sugar camps*, he followed them there, and held occasional meetings in the largest of their *lodges*, when the attendance was always numerous. At convenient opportunities he also made excursions to visit collective bodies of Indians in the neighborhood.

While Mr. McMurray was thus employed, the Indians becoming every day more and more attached to him and he to them, the Chief, Shinquacose, in the name of the Indians at the Sault, on the 16th of February, 1833, made him an address, expressive of thanks to the Society for sending a teacher among them, and of a determination on their part to adhere exclusively to him as their spiritual guide. In the same address he presses his Excellency, the Lieutenant Governor, to build them the promised huts, and in this respect to place the Indians of the Sault St. Marie upon the same footing as those of the River Credit. To this message the Committee are happy to say his Excellency gave a gracious reception; and ultimately answered by ordering *one hundred and fifty pounds* to be appropriated by the Indian Department, and expended in raising the requisite buildings for the *foundation of a village*, which will be commenced in the ensuing spring. It is hardly necessary to point out to the Society what an important point this is to have gained toward the success of the whole undertaking, and how much the settlement and domestication of the Indians will conduce to their methodical and complete instruction in religious knowledge, and the superinducement of such habits and restraints, proper to civilized life, as are favorable to its instilment into the human mind. After taking an affectionate leave of the Indians, Mr. McMurray, in compliance with the wishes of the Society, left his mission in the beginning of July, in order to repair to the Lord Bishop of Quebec—by whom, on the 11th of August following, he was admitted to the holy Order of Deacons. Shortly after which he returned in safety to the scene of his labors.

Thus far the report relative to the Indians. The results among the destitute settlers are detailed in a series of letters from the Missionary of the Home District to the Secretary of the Society, of which we now publish the first.

Newmarket, 28th January, 1833.

REV. SIR,—I have the honor to send you, for the information of the Society, a concise statement of my proceedings since I commenced my missionary labors.

On Sunday, the 18th of November, I read prayers and preached in a school near the line between the townships of York and Scarborough. Upward of fifty people attended, and five children were baptized. Some of the people in that neighborhood expressed their desire to have a church erected; and one of the inhabitants offers to give ten acres of land for the site. Having arrived in the township of Pickering from York, I read prayers, lectured, and baptized two children at the house of Mr. Francis Leys. About thirty people attended. On the following Sunday I preached to a numerous and respectable assemblage of people, in a meeting-house which is occupied by different denominations, in the township of Whitby. Three children were baptized. Several of the inhabitants of Whitby expressed their solicitude for the regular ministrations of the Church.

Having continued my journey to Darlington, I performed divine service on Advent-Sunday at the village, and preached to a numerous and attentive congregation. In the evening the congregation was still more numerous, and the singing was excellent. Sufficient has been subscribed to pay the expense of erecting a church in Darlington, but little has yet been done on account of some disagreement respecting the site among the persons composing the committee appointed by the inhabitants. It is expected, however, that the original design of the subscribers will be carried into execution next summer. While in Darlington, I received much attention and kindness from Mr. Warren, and others of the inhabitants, and was treated with the greatest hospitality and civility by Mr. Lister and his family, at whose house I resided.

On my return to Whitby, I found that Mr. Warren had been good enough to make an appointment for me to preach at the meeting-house. Though our meeting was at night, and the weather rather unfavorable, the congregation was large. The Episcopalians in that township have the erection of a church in contemplation.

As I proceeded from Whitby to Reach, the weather was mild, but on account of the badness of the road, travelling was very disagreeable: the woods having lost their lovely foliage of green, presented a dreary aspect. There was scarcely any snow in the southern part of Whitby; but a considerable quantity as I advanced toward Reach;—there I crossed the mountain, which in those parts is usually called the *ridges*. It is of considerable height, and covered with lofty pines; and its north side commands a view of a small lake. The settlers in Reach are yet comparatively few, and a small proportion of them are members of the Church. I read prayers and preached in that neighborhood three times, to very attentive congregations. There I received much attention and kindness from Mr. Hurd, who is a pious person, and a member of the Methodist Society.

Having returned to the rear of the township of Whitby, I read prayers and lectured on the 11th of December, to a large and attentive assemblage of people, many of whom are said to belong to a sect who some time ago separated from the Wesleyan Methodists in England. On the following morning I baptized four children belonging to members of the Church.

On the 12th of December I rode between Whitby and Brock, a distance of twenty-five miles. Two days afterward I read prayers and lectured near the line between the townships of Brock and Mariposa. On that occasion I baptized three children, and explained some things respecting baptism, which are ill understood by many. On Sunday, the 16th of December, I performed divine service, and preached in the school on the fifth concession of Brock, to a numerous congregation, consisting principally of Episcopalians; I also explained to them a part of the Liturgy, and baptized six children. In the evening I again read prayers, and lectured on a part of our blessed Saviour's sermon on the mount. On that occasion some of the members of the Church expressed their desire to have the sacrament of the Lord's Supper administered when I shall next visit the township.

On the following Tuesday I preached to a numerous congregation, and baptized thirteen children on the second concession of Brock. There I met with a very friendly reception from the inhabitants. Mr. Letts, from Ireland, a venerable old man, acted as clerk, and seemed highly pleased in having an opportunity of performing a duty to which he had been accustomed in his native country. It is confidently asserted in Brock that there are above sixty families belonging to our Church in that township.

Having continued my journey to Thorah, I read prayers and preached at the house of Mr. Gibbs, to a small but attentive congregation, and baptized a child belonging to a member of the Church of Scotland. The number of settlers in that township is yet comparatively small, the majority of whom are from Scotland.

On Sunday, the 23d of December, I proceeded to Mr. Parker's, on the shore of Lake Simcoe, at whose house I read prayers and preached to a considerable number of very attentive people, who are principally Presbyterians, and baptized a child whose parents are Episcopalians.

The prospects from the shores of Lake Simcoe, even in winter, are pleasing and refreshing to the sight, especially after a person has passed through extensive forests, which, though grand objects of contemplation, are tiresome to the imagination on account of the gloomy sameness which pervades them.

Mr. Parker and his family treated me with much civility; and Mr. Farnsworth, who also resides in Thorah, was kind enough to accompany me a considerable distance on the ice as I proceeded to Georgina. Having arrived in the township of Georgina, I performed divine service and preached at the house of Lieutenant Johnson, on Sunday, 30th of December, and baptized seven children. The congregation was numerous and attentive. The inhabitants of that township are of different persuasions; but perhaps the Episcopalians are the most numerous. There are also several Presbyterians in that neighborhood, from some of whom I received much kindness. The number of Roman Catholics is said to be considerable, and their priests visit them occasionally.

On the Tuesday following I read prayers and preached in the same township, at the house of John Mills Jackson, Esq.; the congregation was not large, but respectable and attentive; three children were baptized.

Having reached the township of North-Gwillimbury, I read prayers and preached there on Sunday, the 6th of January, to about forty very attentive people. The congregation, I was informed, would have been much larger if the weather had not been so unfavorable. Mr. Smally, at whose house I resided while in that township, treated me with great hospitality and kindness. On Sunday, the 13th of January, I performed divine service and preached at two different places; the hearers were numerous and attentive, but it is supposed that comparatively few of them are Episcopalians. There appears to be much diversity of opinion in that township on the subject of religion. There is a very new sect in that neighborhood called the "Children of Peace;"—I had some conversation with Mr. David Willson, their leader, who behaved to me with great civility, and showed me his places of worship. One of them is a commodious building in which the people assemble for the purposes of preaching and singing hymns. In this place is an organ, and other musical instruments are also used. Common prayer forms no part of their public worship. Beside this meeting-house, they have erected another of considerable magnitude, which is built of wood, painted white and green, and ornamented with turrets and spires. Mr. Willson informed me that this edifice was seven years in building, but that the expense of erecting it is unknown. He said he could neither tell me the number of the Children of Peace, nor state their particular tenets. He never preaches in this large building; but the people meet in it once a month to join in a sort of concert of music, and present their offerings of money.

On Sunday, the 20th of January, I performed divine service and preached twice at the village of Newmarket. The weather was rather unfavorable, but both services were well attended. There is little union among the inhabitants of these parts in regard to religion. The members of our Church, I am informed, reside principally in the village, and they have long had the erection of a church in contemplation.

Permit me to request that you will accept my sincere thanks for your kindness and attention to me, and to assure you that it is with much esteem and respect,

I am, Reverend Sir,
Your obedient, humble servant,
A. ELLIOT.

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